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A
Looking-Glass for Schismaticks:

OR,
The True Picture of FANATICISM:

In a Summary VIEW of the
Principles of the REBELS
OF
Forty One.

Taken from their Sermons, Pamphlets, Speeches in
Parliament, Remonstrances, Declarations, Petitions,
Votes, Orders, and Ordinances.

By a Gentleman of the University of Cambridge.

*Curse not the King, no not in thy Thoughts; for a Bird of the
Air shall carry the Voice, and that which hath Wings shall tell
the Matter.* Ecclef. x. 20.

*Omnis quidem sub Rege est, & Ipse sub Nullo, nisi tantum sub
Deo; Parem autem non habet in Regno suo, quia sic amitteret
praeceptum, cum Par in Parem non habet Imperium.*

Bracton de Legibus & Consuetudinibus Anglia,
Lib. I. Cap. 8. p. 5. Edit. Lond. 4°. 1640.

*Rex non habet Superiorem nisi Deum: satis sufficit ei ad penam,
quod Deum expectet Ultiorem. Nemo quidem de factis suis pre-
sumat disputare, multo fortius contra Factum suum venire.*

Bracton de Legibus, &c. Lib. I. Cap. 8. §. 5.

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Black Boy in Pater-Noster-Row. 1725.

[Price Two Shillings.]

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The True Picture of a Nation

10 W. 17th St. N.Y.C.

Principles of the R.R. 12

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Taken from their Journals
Published Remembrance of
Voices, Orders and Obedience

By a Gentleman of the University of Cambridge.



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THE INTRODUCTION.

THE Principles which prevailed during the Grand Rebellion and Usurpation, with the wicked Practices consequent thereupon, have been so often defended in Print, and the Persons who were principally concerned in that wicked Scene of Action, so frequently cry'd up as *Patriots*; that I presume it cannot be reckon'd an Impertinence, if those Opinions, which once subverted both the Church and Monarchy, and brought the most Glorious of Princes to the Block, be exposed to publick View. They were indeed propagated under the Pretence of the greatest Sanctity; (But what Villanies may not, nay have not been acted under that Cloak?) and under the Umbrage of what they called a *Parliament*, and *The King's Great Council*; which indeed might be true in the same Sense, that those Husbandmen in the Gospel were called *Their Lord's Servants*, Mat. xxi. 38. tho' they

they had beaten and killed many of their Fellow-Servants; nay, had consulted how to murder the very Heir himself, and to seize on his Inheritance: Or as *Lucifer* and his Companions might have been called, *Sons of the Morning*, *Bright Angels*, *Heavenly Creatures*, *Beloved of God*, even when they had disdain'd their Fellow-Creatures, separated from them, and had actually rebelled against their Creator himself, and for that Reason were thrust down into Hell. And under these Pretences many Persons actually commenced Rebels, with no other View or Intent at first, than that of preserving the Religion of their Forefathers, which they were made to believe was in Danger, not being able to find out the Drift of their Leaders, who from First to Last (notwithstanding all their Pretences to the contrary) acted with the same View of subverting the Monarchy, and establishing in its stead a Commonwealth. Nay, some were so unhappily possessed with a Notion, that that Fag-End of a Parliament was in the Right: That we are told of a certain (a) She-Devotee in *Lime-street*, 'who durst not in Conscience take Physick, 'till she had a Licence from the House of Commons for so doing': And of another more sanctified Sister, who had a Bill put up in *Martin's-Church, Westminster*, (where the

(a) *Persecutio Undecima*, p. 10.

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Zealous Mr. *Cafe* was Lecturer) for her Son's Conversion, he having served the King in his Wars. The Form of the Bill as follows: (b) 'These are to desire you to take into your Christian Consideration the Grief and Sorrow of one Mrs. *Beale* of *Westminster*, whose Son *Francis Beale* is fallen away from Grace, and serves the King in his Wars: Wherefore she most humbly desireth the Prayers of this Congregation, that he may return and be converted.' To such a Height of Wickedness and Hypocrisy were they arrived, that the same Author compares this, and other Instances of the like kind, to a Custom too prevalent amongst the poor ignorant wild *Irish*, 'who when they went a stealing, pray'd to God for good Fortune; and if they got a good Booty, used to return God Thanks for assisting them in their Villany, which they looked upon as the Gift of God.' And one would have concluded from the Spirit which prevailed amongst their wicked Pulpit-Incendiaries, (whose Religion was mere Farce) that the principal Aim of their *Grandeess* and *Patriots* in setting up such Men, was to render Religion as contemptible as possible. For such horrid Blasphemies were broached at that time, as no other King-

(b) Foulis's *Hist. of the wicked Plots and Conspiracies of the pretended Saints*, B. III. p. 181. *The Noble Cavalier Characterized*, p. 5, 6.

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dom under the Sun but poor *Infatuated Eng-*
land would have permitted or tolerated. And
such a Number of Sects sprang up, that a Per-
son who conformed with those Times tells us,
(c) ' That in the little Town of *Reading* he
' was verily persuaded, if all *Augustin's* and
' *Epiphanius's* Catalogues of Heresies were lost,
' and all other modern and ancient Records of
' that kind, yet it would be no hard matter to
' restore them with considerable Advantage
' from that Place; and that the Devil was
' served in Heterodox Assemblies as much as
' God in theirs; and that one of the most
' eminent Livings in that Country was pos-
' sessed by a Blasphemer, and one in whose
' House he believed some could testify that the
' Devil was as visibly familiar as any one of the
' Family.' And these will be a Thorn in the
Churches Sides, till it pleases God, of his infi-
nite Goodness and Mercy, to put an End to
our Differences and Divisions; which nothing
less than a Miracle (if that) will be able to do.
For if such Men refuse to hear *Moses* and the
Prophets, nay Christ, his Apostles, and their
Successors, they will not be persuaded tho' one
rose from the Dead to convince them of their
Errors. Their Enmity to our happy Consti-
tution both in Church and State was so flagrant,

(c) S. Ford's *Sermon at the Assizes at Reading*, Feb. 28. 1653.
p 21, 22.

that

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that nothing less than the Destruction of both would serve their Turn. And notwithstanding their Pretence for some time was this, *That they engaged in the War to rescue the King out of the Hands of Malignant and Evil Counsellors; that they borrow'd Money (d) for the Use of the King and Parliament,* (even when they were fighting against him to take away his Life) and every thing they did was for the Preservation of their King: Yet they found out this subtil Distinction at last by way of Salvo to their Hypocrisy, *That it was not the King's Person they sought to preserve, but his Authority; and that it was lawful to take off Charles Stuart, but not the King.* And how far they made this good; their following Actions sufficiently demonstrated. For those Blood-Hounds were never satisfied, till they had embrued their Hands in the Blood of their Anointed Sovereign. Nay, this Parliament itself, as some affect to call the Rump or Fag-End of it, (when the rest of the Lords and Commons sat in a Parliamentary Way with their King and Head at Oxford) no later than May 26. 1642, in a Declaration of theirs ad-

(d) *I have an Original Acquittance of Cromwell's, which runs in the following Words:*

28 March, 1643.

Received of John Annis, of Landbeach in the County of Cambridge, for the Use of the King and Parliament, the Sum of Five Pounds, to be repaid according to the Propositions of Parliament.

Tho Martyn.

OLIVER CROMWELL.

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vanced these loyal Positions: (e) *That the Sovereignty resided in the Two Houses of Parliament; That the King had no Negative Voice; and that whatever the Two Houses should Vote, was not by Law to be question'd either by the King or his Subjects; That it belonged to them only to judge of Law; That they would never allow of a few private Persons about his Majesty; nor his Majesty himself in his own Person, and out of his Courts, to be Judge of Law, and that contrary to the Judgment of the Two Houses of Parliament.* And 'tis plain what Encouragement they gave to Treasonable Words and Actions, (being Traytors themselves.) (f) For tho' *Harry Martyn* for affirming, *That the Kingly Office was forfeitable, and that the Happiness of these Nations did not depend upon King Charles or his Posterity,* was expelled the House for these Words spoken unseasonably, when the King was in good Strength, and lest the whole House might have been brought within Compass of High-Treason for conniving at them: Yet when the King grew weaker, and the Parliament stronger, the House restored *Mr. Martyn*, and by that means set every Man's Tongue at

(e) *Husbands's exact Collections*, 4°. p. 267 279. *Ludlow's Memoirs*. Vol. I. p. 155. (f) *King Charles I. no Man of Blood, but a Martyr for his Kingdom &c.* p. 7. *Hist of Independency*, p. 97. *Presbyterian Unmask'd*, p. 171. *Ludlow's Memoirs*, Vol. I. p. 80.

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Liberty. (g) Nay, the Parliament acquitted *Pym* the Innkeeper, who said, *He would wash his Hands in the King's Blood*, stifling fifteen or sixteen several Indictments against him for Treasonable Words; and rewarded (h) *Rolf*, that bloody Assassin, who tampered with *Doucett*, the Clerk of the King's Kitchen, to poison him, and afterwards threaten'd to shoot him, as (i) *Osbourn* gave Evidence; yet was acquitted by one of those Righteous Judges Sergeant (k) *Maynard* or (l) *Wild*, for want of what he called Legal Evidence, there being but one Witness to each Overt-Act. (m) *Durance*, an Independent Preacher at *Sandwich*, pray'd to God, *That the King might be brought in Chains to his Parliament.* (n) And *Crab*, an Anabaptist, affirmed, *That it was better to have a Golden Ass or Calf set up, than to have a King over them.* And (o) *Gervase Shelvey* of *Sandwich* said to a Gentleman of that Town, *That if the King came thither, he would shoot the Rogue:* And tho' he was imprison'd by the Mayor, yet it

(g) *King Charles I. no Man of Blood, &c.* p. 66. *Independents Loyalty: Or, the most barbarous Plot to murder his most Sacred Majesty fully discovered; with a clear and perfect Answer to the Lord Wharton's Evasion*, printed 1648. p. 16. (h) *King Charles I. no Man of Blood, &c.* p. 66. (i) *Independents Loyalty, &c.* p. 3, 4, 5. (k) *Sir Philip Warwick's Memoirs*, p. 331, 332. (l) *Clarendon's Hist. of the Rebellion*, Vol III p. 180. *Echard's Hist. of England*, Vol. II. p. 608. (m) *Edwards's Gangræna*, Part II. p. 131, 144. Part III. p. 97. (n) *Ib.* Part III. p. 110. (o) *Rebels Catechism by Dr. Heylin*, printed 1643. p. 4.

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was resolv'd by the Two Houses, that these Words were but a Misdemeanor, and so he was released again.

And we are told by Mr. (p) *Edwards*, one of the Saints of those Times, and who run in with the Parliament as much as any one, (as appears from the Dedication to his First Part of *Gangrena*) ' That a Gentleman of good Understanding inform'd him, that meeting with ' a Captain of *Cromwell's* Regiment, he told ' him, that the Parliament and *Scots* were ' agreed upon the delivering up the King to ' Colonel *Poynts*, who was with his Forces to ' convey him as far as the River *Trent*, and ' then *Cromwell's* Regiment was to bring him ' up to *London*, to see him safely convey'd to ' the Parliament; and if he would not sign the ' Propositions, he said the Parliament would ' decoll him. And he added farther, that he ' thought it would never be well with the Kingdom, till he was so served.' (q) Major *Scot* did, at *Caversham-House*, in the Presence of the King, speak openly, *That Things could never be well, till that Man* (meaning his Majesty) *were shorter by the Head*; and this without Punishment or Reproof. And one *Symbal* said, (r) *He hoped to see the King's Head upon Tower-Block*. And (s) *Hall* making Interest for a

(p) *Gangrena*, Part III. p. 172. (q) *Independent Loyalty*, &c. p. 13. (r) *Ib.* p. 14. (s) *Ib.* p. 16.

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Ship, 'twas objected against him to the Committee for the Admiralty, that he had said, *That the Parliament were Fools, that they hired not some bold Man to have killed him when he was in the Scots Hands*: But Sir Henry Mildmay reply'd, *If you have no more against him, let him go to choose*; and he was never so much as reproved for this.

Nay, (t) Cole the Speaker's Secretary had been heard more than once to say, *That rather than the King should want one to hang him, he would be the Executioner*. From which several Instances, their Voting his (u) Confinement to *Warwick Castle*, (a Truth unquestionable) and declaring upon his leaving *Oxford* to go to the Scots, (x) 'That if any Person should harbour
' or conceal him, or conceal his Concealment,
' he should be proceeded against as a Traytor
' to the Commonwealth, forfeit his whole
' Estate, and die without Mercy;' and their (y) Villanous Vote of, *No farther Addresses to the King*; make it evident beyond Contradiction, how far the Parliament was enclined to Peace, or to make Restitution to their injured Monarch: Or how far their after-Vote, *That*

(t) *Ib.* p. 16. (u) *Viz.* Johan. Berwick, *Eccl. Sanct. Paul. Londin. Decan.* p. 39, 40. Ludlow's *Memoirs*, Vol. I. p. 176. Orleance's *History of the Revolutions in England*, p. 97, 98. (x) *Sir Philip Warwick's Memoirs*, p. 293. Ludlow's *Memoirs*, Vol. I. p. 176. (y) *Declaration of the Commons*, Feb 11. 1647. p. 5, 6. Ludlow's *Memoirs*, Vol. I. p. 236.

the Concessions of the King at the Isle of Wight were Grounds sufficient for a future Settlement, was to be rely'd upon. For it is probable, that their Fear of the Army's taking the King out of their Hands, and making a separate Peace with him, without the least Provision for their Safety and Security, might be a Means of bringing them to that Resolution and Temper.

But to shew by what Steps they proceeded to bring about their Devilish and deep-laid Designs, formed in Hell itself, after they had hunted down that true Patriot of his Country the Lord *Strafford*, by those two Blood-Hounds *Vane* and *Pym*, (z) (posting fifty five of their Members who would not assent to the Bill of Attainder) and had gained the Point of making themselves perpetual, (the first Step towards the King's Destruction) they then knew not what Bounds to set to their Demands. For notwithstanding his Concessions were greater than they should in Reason have required, or he have granted, yet nothing would serve their Turn, unless he wholly divested himself of his Kingly Office, and entirely gave up his Prerogative to them. Their (a) Nineteen Proposi-

(z) Dugdale's *Short View of the Troubles*, p. 583. (a) Ludlow's *Memoirs*, Vol. I. p. 269. p. 32. Sir Philip Warwick's *Memoirs*, p. 189. Clarendon's *Hist. of the Rebellion*, Vol. I. p. 493. Echard's *Hist. of England*, Vol. II. p. 318. Dugdale's *Short View of the Troubles in England*, p. 95.

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tions at the Beginning of the Rebellion, (*viz.* June 2. 1642.) sent to the King at York, carry the black st Face of Treason along with them, for which (had the King been less merciful, and in greater Power) the Projectors must have obtain'd the Gallows sooner than any other kind of Advancement.

Their next Attacks were upon the Church; some of their Leaders casting an evil Eye upon its Revenues; and thinking, that so long as that stood, the King could not possibly fall, their Interests being so interwoven, that they must stand and fall together; they Vote the Bishops out of the House, and the Order as useless; and when (b) Twelve of them petition'd his Majesty, and protested against all Laws, Orders, Votes and Determinations made during their involuntary Absence, (being kept away from the House by a Practice, which I pray God may never again prevail, *viz.* the hiring Mobs to insult them, and to go to the Parliament-House to cry out, (c) *No Bishops, no Bishops*, and to petition against the Order it-

(b) Clarendon's *History of the Rebellion*, Vol. I. p. 276. Echard's *History of England*, Vol. II. p. 276. *History of the Tryal and Troubles of Archbishop Laud*, p. 185. Heylin's *Cyprianus Anglicus*, p. 459. Sir Philip Warwick's *Memoirs*, p. 202. Husband's *Exact Collections*, 4^o. p. 41. Whitlock's *Memorials*, &c. p. 51. (c) Clarendon's *Hist. of the Rebell.* Vol. I. p. 266. Echard's *History of England*, Vol. II. p. 275. Sir Philip Warwick's *Memoirs*, p. 185. Heylin's *History of the Presbyterians*, Book XIII. p. 431. Du_dale's *Short View of the Troubles*, &c. p. 78.

self;)

self;) they impeached them of High-Treason, for no other Reason than this, that they would not comply with their Treasonable Practices, and put them (without any Regard either to the Age or Infirmities of some of them) into the *Tower*, for what did not so much as amount to a Misdemeanor, the standing up for their known Rights and Privileges. After this, a (d) Bill passed for the Extirpating Bishops, Deans and Chapters, Archdeacons, Chancellors, &c. Anno 1642-3. And as a Person who had the most opposed their Exorbitances and ungodly Proceedings, the Commons impeached the good Archbishop *Laud* at the Bar of the House of Lords of High-Treason; and when they had either voted, threaten'd, or mobb'd all his Friends out of the House as Delinquents, upon a very thin House, there being but six (e) Lords cut out for their Purpose, (viz. the Earls of *Kent*, *Pembroke*, *Salisbury*, *Bolinbrook*, Lord *North*, and Lord *Gray of Wark*;) the infamous Ordinance to take away his Life passed. And 'tis observable, that the very same Day, (if not the Day before) (f) an Ordinance passed for establishing the Directory,

(d) Clarendon's *Hist. of the Rebellion*, Vol. II. p. 89. Echard's *Hist. of England*, Vol. II. p. 382. Archbishop *Laud's Tryal and Troubles*, p. 200. (e) *Tryal and Troubles*, p. 447. Cyprianus Anglicus, p. 494. Echard's *Hist. of England*, Vol. II. p. 511. (f) *Laud's Tryal and Troubles*, p. 86. Cyprianus Anglicus, p. 494. Dugdale's *Short View of the Troubles in England*, p. 194.

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and abolishing the Common-Prayer: So that from thence (if not sooner) we may date the Fall of both the Government and Worship of the Church of *England*. And to pass over the particular Facts which were charged upon him as Criminal, they being frivolous, and unworthy of the least Notice, *Pryn* (a Hot-brain'd and Half-learned Schismatical Lawyer) eagerly prosecuted him; who with others, under Pretence of seeking for Evidence, being sent unto him by the two Houses, (g) searched his Pockets, and took away from him even those very Papers which he had prepared in order to his Defence, against the Charge of that Mongrel House of Commons, (a Practice most certainly unprecedented before that time.) So that as they were prepossess'd of what he meant to defend himself by, they were forced to quit that Way, and to proceed against him by a bare Ordinance of the Two Houses, (a Way unheard of till then) and by this they destroy'd him, and paved a Way for the Destruction of their Lawful Sovereign. But to pass from this infamous Fag-End of a Parliament, to their more Infamous Pulpit-Incendiaries, who by their Poisonous Breath infected the Multitude, and by their Treasonable Pulpit-Discourses widen'd the Breach, and

(g) *Trial and Troubles*, p. 205. *Sir Philip Warwick's Memoirs*, p. 168.

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made it incurable ; and tho' their Sermons before the two Houses were preach'd by some of the most eminent Persons of the Faction ; yet such unheard-of Impieties were never before handed from so Sacred a Place : And the Pulpit at that time abounded so much with Nonsense, that a Hearer might have taken it for granted, that the Preachers were of the same Stamp as in those Days of Darknes and Ignorance, (h) when Mr. *Tavernour* of *Water-Eaton*, High-Sheriff of *Oxfordshire*, came in pure Charity, (to that University) not Ostentation, and gave the Scholars a Sermon at *S. Mary's*, with his Gold Chain about his Neck, and his Sword by his Side, beginning with these Words ; *Arriving at the Mount of S. Mary's, in the Stony Stage where I now stand, I have brought you some fine Biskets, baked in the Oven of Charity, and carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the sweet Swallows of Salvation.* But these have been so often exposed in Print, that it would be needless to multiply Particulars in this respect : And as to their Prayers, notwithstanding they pretended that their *Extempore* Effusions, stuffed with Nonsense, Blaspemy, and Profaneness, were the Dictates of the Holy Spirit ; yet it is plain from several blasphemous Expres-

(h) *Preface to Sir John Cheke's True Subject to the Rebell.*
p. 9.

sions upon Record, that they could not proceed from any other Spirit than a Spirit of Delusion and Wickedness; and to father them upon the Holy Ghost, can be reckon'd no better than Blasphemy. (i) Dr. Bennet has, I think, already pretty much expos'd them; yet as there are several other Instances of the same kind, which come very well attested, I hope it will not be disagreeable to my Readers, if I take the Freedom of exposing them to publick View, since they have far exceeded the *modest* Definition which their Leader (k) Cartwright gave of Prayer, when he called it, 'A Bunch of Keys, whereby to go to all the Treasures, and Store-Houses of the Lord, his Butteries, his Pantries, his Cellars, his Wardrobe.

We pray Thee, O God, says (l) one, *not only to destroy Heaven, but all the Glory that hath been in the Soul of thy People, and create a new Heaven and a new Earth, wherein may dwell the immediate Ashes of thy own Glory: Let the Keys of our Hearts, O Lord, hang at the Girdle of our God. O Lord, tie our Hands behind us, that we may not cut the Throats of our own Souls.* (m) Another being at a Loss in his Prayers, 'pray'd to God to give him Syrup of Barberries. And one Robinson in

(i) *Discourse of Joint-Prayer*, Cap. viii. from p. 100, to p. 118.

(k) *Appendix of Records to Strype's Life of Whitgift. Book IV. Numb. 21. p. 184.*

(l) *The Preachers Guard and Guide*, printed by R. Royston, 1664. by R. Seppens, p. 53.

(m) *Id. ib.*

praying at Southampton, 25 Aug. 1642, said as follows; (n) O God, O God, many are the Hands lift up against us! But there is one God; it is Thou Thyself, O Father, who dost us more Mischief than they all.

Mr. (o) Evans, Preacher of S. Clement's without Temple-Bar, expostulated thus with God: O Lord, when wilt thou take a Chair and sit amongst the House of Peers? And when, O God, when, I say, wilt thou Vote amongst the Honourable Commons, thine own Commons, who are so zealous for thine Honour? And Mr. (p) Vynes in the very same Church said in his Prayer; O Lord, thou hast never given us a Victory this long while, for all our frequent Fasting: What dost thou mean, O Lord, to fling us into a Ditch, and there leave us?

And when the Twelve Bishops were sent to the Tower at the Beginning of the Rebellion, (q) one in his Prayer before Sermon gave God Thanks for having set Christ Jesus Twelve Steps higher upon his Throne, than ever he had done before. Another, upon a Defeat given the Parliament Army by the King's Forces, used this Expression before his Sermon; (r) Lord, thou hast gone forth with our Armies, why dost thou now hang an Arse? And a much admired Pres-

(n) Sir William Dugdale's *Short View of the Troubles in England*, p. 568. (o) *Ib.* p. 568. (p) *Ib.* p. 570. (q) *Ib.* p. 54. (r) *Id. ib.*

byterian Teacher had this Rhetorick in his Pulpit Prayer; (s) *Lord, thou hast been good One Year; yea, Lord thou hast been good to us Two Years; Lord, thou hast been good to us Fourscore Years; but, Lord, thou art wanting in one thing.* And another, praying for Rain in a great Drought, spoke as follows; (t) *Lord, there have been some Semblances, and some Overtures of Rain, Lord; the Clouds were indeed gathered together, but they were suddenly dispersed, Lord; Lord, thou knowest that the Kennels of the Streets yield a most unsavoury Smell, Lord.* Nay, Dr. (u) Owen, the Head of the Independent Faction, or Tho. (x) Goodwin, or both, when Cromwell the Usurper lay ill, pray'd thus: *Lord, we beg not for his Recovery, for that thou hast already granted, and assured us of, but for his speedy Recovery.* And when News was brought of his Death, the Famous Peter Sterry stood up, and desired them not to be troubled; For (y) (said he) *this is good News, because if he was of great Use to the People of God when amongst us, now he will be much more so, being ascended into Heaven, to sit at the Right Hand of Jesus, there to intercede for us, and be mindful of us upon all Occasions.* Passages, in my Opinion, which should rather have derived upon the Authors of

(s) Mr. Tho. Cheshire's *Sermon at S. Paul's*, 1642. p. 16.
(t) *Id. ib.* (u) Ludlow's *Memoirs*, Vol. II. p. 610. (x) Sir Philip Warwick's *Memoirs*, p. 388. (y) Ludlow's *Memoirs*, Vol. II. p. 612.

them the greatest Penalties that could have been inflicted for Blasphemy, than the Praises or Applauses of any one; and sufficient, I should think, to stop the Mouths of the greatest Advocates for *Extempore* Prayer for ever.

And tho' it is far from my Intention, (by the Insertion of these Passages) to reflect upon the Generality of the present Dissenting Teachers; yet I can't but think such of them highly to blame, who cry up these their Predecessors as Men of Sense, Probity, and Goodness, when the contrary is self-evident, and must sufficiently appear to every one, who is in the least conversant in the History or Writings of those Times. And all that I shall add at present is this; That so long as such Men continue in the Humour of praising such Boteffeus, Incendiaries, and Rebels, so long they may reasonably expect to see their Crimes of so publick a Nature exposed to publick View.





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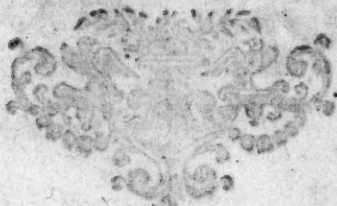
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CHAP.



CHAP. I.

*Seditious PASSAGES, some of which
have a direct Tendency to the Encourage-
ment of the King's Murder.*



WISH we had not only found Impediments to ourselves, but Encouragement to the Rebels in *Ireland*: Many Chief Commanders now at the Head of the Rebels, after we had with your Lordships Concurrence stopt the Ports, have been suffer'd to pass by his Majesty's immediate Warrant. *Pym's Speech at a Conference with the Lords, Jan. 25. 1641. p. 19.*

In the first place, I shall remember the Evil Counsels about the King, whereof we have often complain'd: Diseases of the Brain are dangerous, because from thence Sense and Motion are derived to the whole Body. None can doubt but we have exceedingly labour'd under most dangerous and mischievous Counsels. This evil Influence hath been the Cause

of the Preparation of War with *Scotland*, of procuring a Rebellion in *Ireland*, of corrupting Religion, suppressing the Liberties of the Kingdom, and many fearful and horrid Attempts for the Subversion of the very Being of Parliaments, the only hopeful Means of preventing and opposing all the rest. And I appeal to your Lordships own Consciences, whether the giving and countenancing Evil Counsel, hath not been almost the only way to Favour and Advancement? *Ib.* p. 20.

The Design of bringing up the *English* Armies, the gathering together the Cavaliers about *Whitehall*, the violent coming into the House of Commons, the King's going into the North, and raising Armies there; are clear Evidences that Violence was first intended, and divers Practices made against the Parliament, before they took any Course, or made any Preparations to take up Arms for their Defence. *Pym's Speech before the Lord Mayor, &c.* p. 17.

I am for a Conclusion to commend to your Consideration, that you see by the Proceedings, by which the King is drawn by the ill Counsel about him, that Religion, the whole Kingdom, this glorious City, and the Parliament, are all in great Danger; and that this Danger cannot be kept off, in all Likelihood, but by the Army that is now afoot. *Ib.* p. 21.

They find the Propriety of the Subject invaded and violated, his Estate rent from him by illegal Taxations, Impositions, Monopolies, and

and Projects, not only upon Superfluities, but Necessaries, and this to enrich the Vermin and Caterpillars of the Land, and to impoverish the Subjects, to take the Meat from the Children, and to give it unto Dogs. (a) Denzel Hollys's *Speech before a Committee of both Houses*, May 4. 1641. *Speeches and Passages*, p. 233.

They stand for the Soul of their Sovereign, who withstand him (having a lawful Call and Warrant thereunto) from doing those things, which if he do, he can never justify in the Court of Conscience, nor at the great Chancery-Day of Judgment, but must sink under the Sentence of Condemnation for those unlawful and unjustifiable Facts. And therefore the Parliament are Friends unto the Soul of our Dread Sovereign, in not obeying, aiding and assisting of him, to make unnatural, unlawful, and unwarrantable Wars upon his Parliament and People, which can never be justified or defended before or unto God. *The Vindication of the Parliament*, &c. 1642. p. 24.

It seems unnatural that any Nation should be bound to contribute its own inherent Puissance, merely to abett Popery and Tyranny, and support Slavery; that is, to fight themselves Slaves, or to afford Aid, Assistance and

(a) *This Worthy Person sent Messages to the patient House of Lords, to demand the Names of the major Part of the Lords, who concurred not with the Commons in their Votes.* Sir Philip Warwick's *Memoirs*, p. 187.

Succour, either with Persons or Purfes, to those who defire and endeavour to introduce Popery, and to bring themselves into such Slavery and Bondage, that they may tyrannize over them at Pleasure; and thus the Necessity of the War shews the Lawfulness of it. *Ib.* p. 31.

If the King breaks his Bounds, which he always does when he breaks the Law of his Government, whether made by God immediately, or by States and Kingdoms, (where he rules) by Divine Providence, God will pour out his Wrath upon him like Water; and if his Subjects willingly yield unto him in such his wicked Courses, and obey his illegal Commands, God will be unto them as the Moth and Rottenness. *Hos.* v. 10. *Known Laws, or a short Examination of the Counsels and Actions of those that have withdrawn the King.* 1643. P. 3.

How greatly do they wrong the King, and abuse his Subjects, who talk of Power or Prerogative in the King, either above the Law, or not allowed by the Law, that call for Conscience to obey the King's Commands not warranted by Law, when Conscience binds us to reject and abhorr them, and not to obey them, lest the Curse of Rottenness or the Moth seize upon us? How will they answer to God or Man that Counsel and Advice, and put the King to take up Arms against the highest Court of Justice, and to protect Delinquents from Justice; which is to set the King's Person, by an

an unlawful Force, to endeavour to suppress and overthrow his Kingly Lawful Power and Authority, not any where so Illustrious and Eminent as in his Parliament? *Ib. p. 4.*

Surely, if the Forces of the Parliament be Traytors, the known Laws of the Land are Patrons and Commanders of Treason, which no sensible Brain, if not full and running over with Malice, could ever have dream'd of or imagin'd. *Ib. p. 5.*

If a Prince swear the Death of some Parliamentary Men who deserve not to die, but to be preferred, and the People rise up in Arms and rescue their *Jonathans*, saying, *As we live, they shall not die that have wrought this great Deliverance for us*; this is no Resistance, but a loving Violence, and a setting off the Matter with a Soldierly Boldness. *The Truth of the Times vindicated, by William Bridge, 1643. p. 35.*

If the Prince raise an Army against his Subjects, how can his Blows be warded but by an Army? And if his Army discharge their Ordnance and Muskets upon his Subjects, how can his Subjects ward them Blows, but by discharging likewise? And answer yourself, What if a Shot of Artillery should fall upon your Prince? *Ib. p. 49.*

If you would have a Peace with Popery, a Peace with Slavery; if you would have a *Judas* Peace, or a *Joab* his Peace; you know the Story, he kissed *Amasa*, and then killed him: If you would have a Peace that may bring a
Massacre

Massacre with it, a *French* Peace; if you would have such a Peace, it may be had easily: But if you would have a Peace that may continue the Gospel among you, such as all the Godly in the Kingdom desire, I am confident such a Peace cannot be had, without contributing towards bringing in the Scots. Calamy's Speech in Guildhall, Friday Oct. 6. 1643. *Four Speeches deliver'd in Guildhall upon Occasion of desiring the Assistance of our Brethren of Scotland in this War, by Mr. Solicitor, Mr. Ed. Calamy, Mr. Jeremiah Burroughs, and Mr. Obadiah Sedgewick, p. 21.*

You have to deal not only with his Majesty, but with a Popish Party that are about him; and what Security can you ever have of Peace, except the *Scottish* Army comes in to fasten it? 'Tis easy for any one to guess. Mr. Jeremiah Burroughs's Speech at Guildhall, Oct. 6. 1643. *Four Speeches, p. 36.*

Have not many of you spent your Blood in this Cause? Yea, how many young ones have lost their Blood? Methinks a Spirit of Indignation should rise in you to vindicate the Loss of your Children and Servants, many precious ones, that might have lived many Years to have done good Service to the Lord. *Ib. p. 37.*

If the Liberty, or rather Duty of examining the Commands of Superiors, had been preached and pressed upon the Consciences of Men, with that Authority and Power which the Truth and high Concernment of it will bear, or rather indeed

deed required, those Crowns might have flourish'd upon the Heads of Kings, which now begin to droop and languish; and those Nations enjoy'd abundance of Peace under them, the Fountains of whose Safety are now shaken. *Anti-Cavalierism, as Truth pleading the Lawfulness as well as Necessity of this present War, 1643.* by J. Goodwin, p. 20.

You are invited, countenanced, encouraged, and some ways commanded, by as great and lawful Authority as this State hath any, to do what you have been exhorted to do, in opposing the Rage and Violence of that Malignant and Blood-thirsty Generation, who having stolen away the Heart of the King, make use of his Name to make Havock and Spoil of your Laws, Liberties, Estates, Lives, Religion, yea of the Peace, Honour, and Safety of the whole Kingdoms. *Ib. p. 26.*

To rise up in your own Defence, in the Defence of your Lives, your Estates, your Liberties, your Wives, your Children, your Friends, your Laws, your Religion, against those who, without any lawful Authority or Warrant of either God or Men, are risen up with all their Might, and all their Power, to make Havock and Spoil, and Ruin of all; is no ways offensive either in the Sight of God or reasonable Men. *Ib. p. 34.*

Those Troops of Traytors, that Pack of Patentees and Papists, that Atheistical Army, are well known and vers'd this way; yea, that most famous

famous and illustrious Prince of Robbers, (*Ru-
pert*) who will be no longer called *Robert*, by
reason of the ill Sound of the Word, it being
too significant to declare his Practice, is most
famously infamous in that Knowledge, being
Commander in Chief of most Part of the
Thieves, Cut-Purses, Highway Rogues, Stage-
Players, Proctors, Promoters, and Pick-Pockets
in the Kingdom. *Medicine for Malignancy*,
by W. L. p. 4. 1644.

A Company of dissolute ungodly Wretches
are risen up in these Kingdoms, who are by
the Supreme Council of State voted, nay ma-
ny proclaimed Rebels and Traytors, condemn'd
for their actual Rebellion and Treason. Now
if his Majesty will comply with them, and com-
mitt himself to them, plead for them, and en-
deavour to shelter them from the Sword of
Justice, or at least either will not, or cannot be
gotten from amongst them; if in the Pursuit
of these Malefactors, his Majesty lose his Life,
his Blood will certainly be upon his own Head.
Ib. p. 5.

Did they not at first persuade his Majesty, in a
most dishonourable way, to go to the Parliament
House with a Company of dissolute Ruffians,
many of them fitter for Prisons and Pillories,
than to attend Princes, to force the Parliament
to desert and deliver up divers of the chief
Members as Traytors, without any legal Tryal,
the most dishonourable and illegal Practice that
ever any Prince could be guilty of? *Ib. p. 6.*

Surely

Surely, were they not *Nebuchadonized* at *Oxford*, they would never go on in such illegal, irrational, inhuman, brutish, and senseless Courses. *Ib. p. 12.*

'Tis too apparent, that those that have in *Ireland* embrued their Hands deepest in Protestant Blood, are here the Wretches accounted of more Worth, than his Great Council of Parliament, or whole Kingdom. *Ib. p. 13.*

Remember what *Jehu* said to *Foram*, *What Peace so long as the Whoredom of thy Mother Jezebel, and her Witchcrafts are so many?* Certainly may we not say, What so long as the Papists, Atheists; Idolaters, Blasphemers, and cursed Cavaliers, and Delinquents in Church and State are so many, and so near his Majesty? Nay proclaimed Traytors foster'd and countenanced, nay protected from the Hand of Justice by his Majesty, and more honour'd by him, than all his loving and loyal Subjects? *Ib. p. 20.*

We would have his Majesty cashier those Popish, Prelatical, and Malignant Multitude of Traytors and Delinquents, and that cursed Crew of Cavaliers, and confide in his Parliament. *Ib. p. 29.*

Whereas you say, you believe his Majesty a good Protestant; I say no more, but (*utinam*) I am sure he is neither Puritan nor Roundhead. To the Grief of our Hearts, we see strange Effects of the Religion he maintains, the Tree being known by its Fruit. We may say, he

saves Papists, whilst he slays Protestants: He favours the one, and frowns upon the other. *Ib. p. 36.*

Certainly, if God say *Amen* to our Parliamentary Proceedings, we shall no more see Patentee Projectors extant in this Kingdom; the Practice, I hope, will be forgot: Nay, I hope Men shall be ignorant of Idols, and Idol Worship, Papists, Popish Peers, and Prelates, High Commission, *Star-Chamber*, and all extirpate, Root and Branch. *Ib. p. 44.*

His Majesty has brought himself out of his Place and Rule of Judicature, and is become not a Protector of his People, or Preserver of the Laws of the Kingdom, but by Influence of his corrupt Counsel, an utter Opposer and Violator of all Law, and Relation to his Subjects, and so not capable of that Command nor Obedience, which in a legal Parliamentary way is in Right due, and would be render'd to him: For while he is pleading and fighting for an unlimited, illegal Prerogative, his *Dalilabs* and Darlings, viz. his Popish and Prelatical Counsels, have couzen'd and robb'd him of his Regal Right, and made him incapable, so long as he walks in their wicked Ways, and hearkens to their ungodly Counsels, of that Obedience which every good and loyal Subject longs to yield to him. *Ib. p. 46.*

Those that join with his Majesty, or rather those to whom he is joined, are generally Men of evil Dispositions, Atheists, Papists, Patentees, Pro-

[II]

Projectors, Traytors, Delinquents, Swearers, Blasphemers, prophane and ungodly Wretches, therefore malignant. *Ib. p. 52.*

The Roundheads pray not for his Majesty as Defender of the Faith, by reason he appears in the View of all his Protestant Subjects to be rather a Destroyer of the Saints; and if they shall pray for him under such a Notion, they shall but mock God, and take his Name in vain. *Ib. p. 63.*

These Self-seekers know the Parliament make no Earls, no Lords nor Knights; and on the other side, every Skullion or Chimney-Sweeper that will prove treacherous, shall not miss of Respect: A Thousand Pounds to betray a Town, or deliver up a Castle, &c. Nay beside, he that doth it shall be made a Captain, Colonei, nay a Knight, Lord, &c. kiss the King's Hand; that's common for every Renegado. *Ib. p. 76.*

The Parliament being the Locks, Doors, Bolts, and Windows of our House, the Life-Guard of us and our Estates; let us not be Penny wise, but in God's Name, whether thy own or other Men's, contribute a Proportion by way of Preservation. *Ib. p. 80.*

If the King as a Man blaspheme God, murder the Innocent, advance Belly Gods, (such as were our Prelates for the most part) above the Lord's Inheritance, the Ministers of Christ are to say, *The King troubleth Israel*; and they have

the Keys to open and shut Heaven to upon the King, if he can offend. *Preface to Rutherford's Lex Rex, 1644.*

The Peers and Members of Parliament have more Power than the King, because they have both their own Power, being Parts and special Members of the People, and also they have their high Places in Parliament, either from the People's exprefs or tacit Consent. *Lex Rex, p. 60.*

The People, because they create the Man King, they are so above the King, and have a virtual Power to compell him to do his Duty. *Ib. p. 101.*

The King does Service to the People subjectively, in regard he hath his Power and Royal Authority, which he exerciseth as King, from the People under God, as God's Instruments; and they are but Flatterers, and bely the Holy Ghost, who teach that the People do not make the King; for *Israel* made *Saul* King at *Mizpeth*, and *David* King at *Hebron*. *Ib. p. 127.*

Tho' God can immediately, without any Action of the People, make Kings; this is a weak Reason to prove they cannot unmake them. *Ib. p. 146.*

It had been good that the Parliaments, both of *Scotland* and *England*, had convened, tho' the King had not summon'd a Parliament. When the Supreme Magistrate will not execute the Judgment of the Lord, those who made him Supreme Magistrate under God, who have

under

under God Sovereign Liberty to dispose of Crowns and Kingdoms, are to execute the Judgment of the Lord, when wicked Men make the Law of God of none Effect. *Ib. p. 173.*

We move the Question here, Whether or no to resist the illegal, tyrannical Will of the Man who is King, be to resist the King and the Ordinance of God? We say, No. *Ib. p. 265.*

We the Servants of the most High God, in the Humility and Grief of our Hearts, fall down before your Majesty's Throne, and make bold to warn your Majesty freely, that the Guilt which cleaveth fast to your Majesty, and to your Throne, is such, (if not timely repented of) as cannot but involve yourself and Posterity under the Wrath of the Ever-living God; for your being guilty of shedding the Blood of many Thousands of your Majesty's best Subjects; for your permitting the Mass and other Idolatry both in your Family and Dominions; for your authorizing the Book of Sports, the Prophanation of the Lord's-Day; for your not punishing publick Scandal or Prophaneness in and about your Court; for your complying too much with the Popish Party; for your resisting and opposing the Cause, which much concerneth the Glory of God, your own Honour, and the Peace and Safety of your Kingdom. For all which, it is high time for your Majesty to fall down at the Footstool of the King of Glory, to acknowledge your Offences, to repent truly, to make your Peace with God,
and

and be no longer unwilling that the Son of God reign over you and your Kingdoms, in his pure Ordinances of Church-Government and Worship. *The Remonstrance of the General Assembly of the Kirk of Scotland, presented to the King 1645. p. 4, 5.*

We shall still continue our Prayers for you, that God would graciously encline your Heart to the Counsels of Truth and Peace, and grant unto your Majesty a long and happy Reign, (if you repent of your Wickedness) that so we may live under you a peaceable and quiet Life. *Ib. p. 6.*

You at *Oxford* make Lords and Barons out of Nothing: *Dick Grime* was created out of a Horse-Litter and the Dung of the Stable into a Baronet; *Cottington* from a Scullion, a Kitchen-Boy, is made a Lord, created too out of a Dripping-Pan, out of Ashes and Cynders; *Ned Hide* is created a Knight out of Oaths and Whimsies, and Court-Toys, a Fellow that committed a Petty-Treason with his Majesty's Band-Strings. Honours are so common at *Oxford*, you may be made a Baron or a Baronet, or a Duke of *Cumberland*, or a Lord, any thing for almost nothing; a good round Plunder, or a Murder upon some of the best Liege People, or a Blasphemy against Scripture, you may be created a Baron, or any thing. *Mercurius Britannicus, Numb. 23. from the 12th of February to the 19th, 1644. p. 177.*

Did

Did I not tell you that Sir *Thomas Fairfax* was the Man that must bring King *Charles* to *London*: I then conceited one Foot in the *Stirrup* for *Westminster*. Henceforth he will be able to speak plain to his Parliament, and not brand them any more with that stammering, crooked, wry-mouth'd Slander of Rebels. *Mercurius Britannicus*, Numb. 87. p. 785.

Where is King *Charles*? What is become of him? Some say, when he saw the Storm coming after him as far as *Bridgewater*, he came away to his Dearly-beloved in *Ireland*: Yes. They say he ran away out of the Kingdom very Majestically: Others will have him erecting a new Monarchy in the Isle of *Anglesey*: A third Sort say he hath hid himself: It were best to send Hue and Cry after him.

‘ If any Man can bring any Tale or Tidings
 ‘ of a wilful King, which hath gone astray
 ‘ these four Years from his Parliament, with a
 ‘ guilty Conscience, bloody Hands, and Heart
 ‘ full of broken Vows and Protestations; If
 ‘ these Marks be not sufficient, there is another
 ‘ in the Mouth; for bid him speak, and you
 ‘ will soon know him; then give Notice to
 ‘ *Britannicus*, and you will be paid for your
 ‘ Pains. God save the Parliament. *Mercurius Britannicus*, from Monday the 28th of July, to Monday the 4th of August, 1645. Numb. 92. p. 825.

But now I think on't, Reader, I know not what to lay to the King, for I have been telling
 him

him his own a good while, and yet no Amendment at all : Nay, the dying Groans and Pangs of this poor bleeding Kingdom, could never wring one Sigh or Tear from him. What Remedy then for such Obstinacy ? *Id. Ib.*

I pray thee, Reader, tell me what Religion thou thinkest the King is of, or what Politicks he means to rule by ? If to arm Rebels against the Supreme Councils of both Kingdoms, be not against Honour, and the publick Profession of Popery be not against his Conscience ? *Id. Ib. p. 828.*

They, (*viz.*) the *Scots*, say that by Virtue of the Covenant they are obliged to defend the King's Person and Authority. What his Authority is in *Scotland*, themselves best know ; but you only are to judge of it in *England* ; since not being subordinate to any Power on Earth, there is no Power under Heaven can judge you ; the Covenant ties you to maintain, in the first place, the Right of Parliament, and the Liberties of the Kingdom ; and in the second place, the King's Person and Authority ; and that only in Defence of the former, and not otherwise. And whereas they expect he should be received by you with Honour, Safety and Freedom ; I beseech you, Sir, consider, whether (as the Case now stands) his Reception with Honour can stand with the Honour of the Kingdom ? Whether his Safety be not incompatible with the Safety of the Commonwealth ? And whether his Freedom be not inconsistent

consistent with the Freedom of the People. I pray, Sir, take heed, that by bringing him with Honour, you don't dishonour yourself, and question the very Justice of all your Actions: Beware in receiving him with Safety, you don't thereby endanger and hazard the Commonwealth: Be advised, lest in bringing him home with Freedom, you don't thereby leave the People of *England* in Thraldom. Wherefore I shall conclude with my humble Desires, that you would adhere to your former Vote, that is, That the King be disposed of as both Houses of Parliament shall think fitting; and that you enter into no Treaty either with the King or your Brethren of *Scotland*, lest otherwise thereby you retard the going home of the Army out of *England*. *An Answer to the Scotch Papers deliver'd in the House of Commons, in Reply to the Votes of both Houses, concerning the Disposal of the King's Person, by Tho. Chaloner, 1646. p. 8.*

'Tis the Sword, not Disputes nor Treaties, that must end this Controversy: Therefore, turn your Plow-Shares into Swords, and your Pruning-Hooks into Spears, to fight the Lord's Battles, to avenge the Blood of Saints that hath been spilt. It must be avenged either by us, or upon us; *Cursed be he that doth the Work of the Lord negligently; and cursed be he that keepeth back his Sword from Blood.* Mr. Love's Appeal; by way of Apology, before his Sermon at *Ux-*
D
bridge,

bridge, on January 30. 1645. call'd *England's Distemper*. p. 7.

I have often thought, that too much Mercy towards Malignants, hath made more Delinquents than ever Justice hath punish'd : To them that have shew'd no Mercy, let Judgment be shew'd without Mercy : Guilt hath been contracted, much innocent Blood hath been spilt, which must either be avenged upon us, or by us. *Ib.* p. 26.

The Lord heals a Land, by cutting off those distemper'd Members that endanger the Health of the Land. 'Twas the Lord troubled *Achan*, and cut him off, because he troubled *Israel*. Oh ! that in this our State, Physicians would resemble God, to cut off those from the Land who have distemper'd it. *Melius est ut pereat Unus, quam Unitas*. 'Tis a known Saying of the Poets,

*Immedicabile Vulnus ;
Ense recidendum est, ne pars sincera trahatur.*

Ib. p. 32.

'Tis likely our Enemies would conclude a Peace with us on those Terms as *Nabash* the *Ammonite* did with the Men of *Jabesh* : If we would let our Enemies put out our Eyes, keep us in Ignorance, that we should not see when the Orthodox Religion is turning to Popish Superstition ; when a mixt Monarchy is aiming at an absolute Tyranny : Grant them this, and they will grant you a Peace, such a one as it is. *Ib.* p. 36.

Be-

Beloved, we may covenant with them, they will keep none with us; a Covenant with them is like a loose Collar about an Ape's Neck, which they can put on and off at Pleasure: They who are implacable in their Malice against us, who spare not falsely to accuse us, will never keep Covenant with us. *Ib. p. 37.*

Asa was commended, because he removed *Maacab* from being Queen, because she was an Idolatress. I may say what *Jehu* said to *Foram*, What Peace can there be so long as the Whoredoms of *Jezabel* (the Queen) remains? *Id. Ib.*

Is Peace and Truth the Ingredients which must heal us? Oh! then doat not too much upon this Treaty of Peace, (which is this Day beginning) as if, without all peradventure, this Treaty must heal all our Distempers, &c. Alas! Beloved, there is a great Gulf between our Enemies and us. There are a Generation of Men that cannot endure such corroding Corrosives, and purging Physick, as God in my Text prescribes Men who are neither Lovers of Peace nor Truth. Is it likely to have Peace with such Men as these? Whilst they continue thus, we can as soon make Fire and Water to agree; yea, (I had almost said) reconcile Heaven and Hell, as their Spirits and ours. *Ib. p. 42.*

We thought that the whole sixteen Years Reign was declared by the Parliament to be one continual Act of cruel Oppression and Tyranny; and thereupon was, by their Declarations,

Engagements and Promises, to aid, assist, help, stick close to, to live and die with the Commons of *England*, who first call'd them forth, and drew us out, both in Person and Estates, Lives and Fortunes; to free ourselves not only from his said Cruelty, Oppression, and Tyranny, but also from his insulting Title over us: And therefore, we were invited and called forth to use all Means possible not to court him, but by foul Means, that is, by means of the Sword, and Force of Arms, to bring him down, and proclaim him, *Charles No King*, neither by the Grace or any Concurrence of God, or the Election of us Free-Commoners, Defenders of his insulting Title of Usurping Conquest over us, by Tyranny and Blood, an Enemy to the Faith, to good Men, and Goodness itself, &c. *An Alarm to the Head Quarters*, p. 2.

Gentlemen, and Dear Friends, whom we prize as the Apple of our Eye, who have preserv'd us from the raging, swelling Waves of a *Prerogative Negative Voice*; by the Power of which we and our Estates might have gone to Stake, if you had not stood in the way to curb, cut off, and throw it down to the Ground. *Ib.* p. 3.

To lie snoring in a Captive and Servile Condition, as tho' we were perpetual Slaves, Ear-bored Slaves; now we have, after so vast an Expence of Blood and Treasure, regain'd our Liberties out of his Cruel and Blood-thirsty Clutches: Now we have conquer'd him, subdued

dued all the visible Enemies in the Kingdom, and reduced that Power to its proper Centre, that at first was originally, naturally, and legally inherent in us the Free Commoners of this Nation. And yet, notwithstanding, we must still keep up the *Usurper*, and his Usurper's Power and Greatness over us, and must be beholding to his Negative Voice, pray, beseech, and obsecrate for its Concurrence in an Act of Indemnity, which is as much as to cry, *Peccavi*; and to come on our Knees so conquer'd, as tho' you could not indemnify yourselves, but must be beholding to the Conquer'd, to an Enemy, to an *Usurper*, to indemnify you. You have brought your Hogs to a fair Market, have you not? *Ib. p. 5.*

Admitting the King were his own Man amidst the *Scots*, what's the Issue? Why then, say you, his Person is not to be disposed of but by Consent of both Nations. Well, be it so; nevertheless both Nations are bound to agree in what is just: Neither Covenant, nor Treaty, nor Law of Nations, can bind in any thing that is in itself sinful. Concerning the King's Person then; should both Nations consider what in Justice should be done? In the first place, Would they not consider what the King has done, both before the War and since? Would they not consider what the proper Difference is betwixt a King and a Tyrant? And finding the latter Character upon him, how then ought they to dispose of his Person? What Punishment would

would appear sufficient for himself? What would become of his Posterity, Justice being impartially agreed upon by both Nations? And if they should not propose Justice as their End in his Case, that hath so general an Influence upon all Nations, they shall certainly perish. *A Corrector of the Answer to the Speech out of Doors, justifying Master Tho. Chaloner's Speech, 1646. p. 4.*

Shall a poor, wretched, inconsiderate Man suffer Death, and forfeit the Well-Being of his Posterity, for a particular Offence against a particular Law? And shall he and his escape Scot-free, that for sixteen Years, without Intermission, broke the Law, turn'd the Government upside down, null'd Parliaments; and, when Craft and Cruelty would not suffice, rais'd a most unnatural War against the Parliament, intermixing the most devilish Plots that ever were to destroy both Parliament and City, murdering and destroying the most Religious and Peaceable People in all Places, and never, by all Intreaties, Treaties, Covenants, [and Indulgence in all these] could be drawn to give over his violent and inhuman Courses, till Necessity enforced? What can the true Servants of the most just God say unto such a Person, but, *As thy Sword hath made so many Thousand Thousands of Women Childless, so shall thy Mother be Childless amongst Women*; that our Records might instruct Posterity with such a *Memento* as this: *And Samuel*
hewed

bewed Agag in Pieces before the Lord in Gilgal. Your Toys of Evil Counsel, and the King can do no Wrong, would not serve *Agag's* Turn, nor *Adonibezek*, nor the Five Kings that *Joshua* hung up, who all might have pleaded Evil Counsel, and the like ; but before just Judges, such Things are Vanities ; for they know that God will not be so mocked. And if both Nations agree, thus they ought to dispose of the King's Person ; and then there is an end of this Controversy. That our *English* Parliament inclines to such a Disposition, appears by Voting his Person to *Warwick Castle*. *Ib.* p. 5, 6.

You, and they, and their King, whom they now stalk withal, will find that *Wilful Murders* must have another Reckoning, maugre all *King Craft*, *Clergy Craft*, and *Court Craft* in the World. *Ib.* p. 7.

Can the Death of *Strafford*, *Canterbury*, or any of the rest, be justify'd, if he escape that set them on work, and hath infinitely transcended them in Treasons against the Commonwealth ? *Id.* *Ib.*

Must there be a Strife about his Person ? Why then strove they not who shall be most forward to bring him to Justice ? Why is there such a Coil about his Honour and Power, that hath sought the Ruin of all ? *Ib.* p. 9.

The Question was, Who shall dispose of the Person of the King in *England*, and in what Manner his Person shall be disposed of ? And
it

it is to be consider'd, in what Condition the King now is: That he has deserted his Parliament and People; enter'd into, and continued a bloody dangerous War against them; hath not granted them those Propositions that by both Kingdoms were sent unto him, as the Means of a safe, but well-grounded Peace; and therefore, at present not in a Condition to exercise the Duties of his Place, or to be left to go or reside where or when he pleases. *Answer of the Commons to the Scotch Commissioners Papers, Oct. 24. 1646. p. 8. Printed by Husbands.*

From the third Article of the Covenant, it is evident, that the Rights and Privileges of the Parliament, and Liberties of the Kingdom are, in the first place, to be preserved; and we are to preserve the King in his Person and Authority relatively, viz. in Preservation and Defence of the true Religion and Liberties of the Kingdom. *Ib. p. 21.*

This is your Argument in the Covenant recited for the Defence of the Person of the King; and the Words, *In Preservation of Religion and the Liberties of the Kingdom*, a main Clause, without which the other ought never to be mention'd, are left out. Certainly we should never have argued thus from the Covenant and Treaty. *Ib. p. 56.*

Resolved, upon the Question, by the Lords and Commons in Parliament assembled, That they

they do declare, that they will make no farther Addresses or Application to the King.

Resolved, upon the Question, by the Lords and Commons, That no Application or Addresses be made to the King by any Person whatsoever, without the Leave of both Houses.

Resolved, upon the Question, by the Lords and Commons, That the Person or Persons that shall break this Order, shall incur the Penalties of High-Treason.

Resolved, upon the Question, by the Lords and Commons, That they do declare, that they will receive no more any Message from the King; and do enjoin, That no Person whatsoever do presume to receive or bring any Message from the King to both or either of the Houses of Parliament, or to any other Person.

Declaration of the Commons of England, expressing the Grounds of the late Resolutions touching no farther Address or Application to the King,
 ii Februarii, 1647. p. 5, 6. (b)

The King in publick Speeches and Declarations hath laid a fit Foundation for all Tyranny, by this destructive Maxim, *That he oweth*

(b) *This Declaration of the Commons for no farther Addresses, is as traitorous a Libel as ever was publish'd, (as the Reader may be fully convinced upon Reference to the Libel itself.) But what could be expected better from that Fag End of a Parliament, when from the very first all their Declarations, Remonstrances, Votes, Orders, Ordinances, &c. nay every Pamphlet publish'd either by or for them, contained little else but Treason.*

an Account of his Actions to none but God alone ; and that the Houses of Parliament, joint or separate, have no Power either to make or declare any Law. Ib. p. 12.

My dearest Lord, and most dearest King, I am resolved to display my unfurled Soul in your very Face, and to storm you with Volleys of Love and Loyalty. Then give me Leave to enquire of your Majesty, What you make in Fields of Blood, when you should be in the midst of your Parliament of Peace? What you do skulking in the Suburbs of Hell, when your Royal Palaces stand desolate through your Absence? *The simple Cobbler of Agawam in America, 1647. p. 52.*

Sir, retire into your Closet, and make your Peace with God, for the vast Heritage of Sin your entombed Father left upon your Score, for your own sinful Marriage, the Sophistication of Religion and Policy in your Time, the Luxury of your Court and Country, your Connivance with the *Irish* Butcheries, your Breaches upon the Parliament, your Compliance with Popish *Dogs*, with what else your Conscience shall suggest. *Ib. p. 59.*

If Subjects must fight for Kings against other Kingdoms, when their Kings will ; I know no Reason but they may fight against their Kings for their own Kingdoms, when Parliaments say they may and must.

It is conceived hypocritical to swear the Preservation of the King's Person as a Man, when

at the same time a War is engaged against him; and he known to be in the Field, (c) subject to the Death by the Bullet and Sword. *Answer to the Declaration of the Kingdom of Scotland, &c. upon the new Propositions of Peace, 1647. p. 2.*

For the King's Authority, where is it? Is it not agreed he have none, till he does so and so. *Ib. p. 11.*

And now, altho' through God's undeserving Mercy ye be left Free in Things Spiritual, and made Free in Things Temporal, yet ye are so brutish and sottish, (yea in this respect, and we may now say *Scottish*) that ye are so far from standing fast in those Liberties, as not only to be content to entangle yourselves and Posterity, with the Yoke both of Antichristian and Monarchical Bondage, when ye shall neither dare to say nor do any thing but what may agree with the inconstant Humours of your wicked Governors, and Time-serving Teachers; yea not so much as to affirm and maintain, that either your Souls, Bodies, Lives, Wives, Children, Families, Estates, Trades, or Livelihoods, are your own; but are all your most Excellent, Good, and Gracious Sovereign's, whom now again (tho' most bloody and wicked) ye so

(c) Blague, [alias Blake] a Villain in the King's Army, had a Pension allowed, that he might give Notice in what Part of the Field the King stood at Edge-Hill Fight, that they might know the better how to shoot at him. See a Pamphlet call'd, *Veritas Inconclusa*, by Fabian Phillips, p. 79. *Presbyterian Unmask'd*, p. 107. *Symmons's Vindication of King Charles I.* p. 143.

idolize and adore, that it's too apparent that you love and respect him more than God.

Pamphlet entitled, A Scots Mist yet gathering to wet an Englishman to the Skin; or, the Soldiers Observation upon the Scots Declaration to the Parliament, July 1648. p. 3.

Touching your Monarchical Government, namely, to re-establish your gracious King upon his Throne, and to restore his most Excellent Majesty to his former Greatness; and for these Ends that his Highness's Sacred Person may be brought with Honour and Safety to one of his Houses in or near London, whom ye pray may not only have a long and prosperous Reign, but that he want not one of his Seed to sit on his Throne, so long as the Sun and Moon endureth; as may be gather'd in divers Places of your Declaration, according to that Corrupt, Base, Hypocritical, Flattering, and Time-serving Form of Prayer used by the False, Rotten, Episcopal, and Popish Clergy: It evidently appears by these and the like your Confederates hypocritical and deceitful Practices, that ye intend to trample under foot, (as it were) cast into the great Ocean, all the invaluable Blood which has been spilt in those cruel Wars, and never to call the *Chief Author thereof*, and *Grand Enemy of our Peace*, nor any other of his cursed Crew, how bloody, cruel, or tyrannical soever, to account; but to spare both him and them all, as *Saul spared Agag King of Amalek*, and *Ahab Benhadad King of Assyria*. *Ib. p. 5.*

Where

Where any Person contending, and once engaging in War against a Tyrant for their Liberties, did ever fully redeem and hold the same, with a Re-admission of him, or without (first or last) reclaiming and renouncing all Dependence on him, or Accord with him for the same, and an utter Rejection, Expulsion, and Deposition either of his whole Race, and all that claimed upon the same Account of Right, at least of his particular Person, and Execution of Justice upon him, if he fell within their Power. *Remonstrance of (d) Fairfax and the General Council of Officers held at S. Albans, Nov. 1648. p. 28.*

We say after all this for you the Supreme Judicatory of the Kingdom, (when he is through

(d) *The General Fairfax, in his Memorial, takes a great deal of Pains to clear himself from having a Hand in the King's Murder; yet whosoever reads over his Letter to the Rump, subjoin'd to this Remonstrance, must be of a quite different Opinion. Besides, his Unchristian Usage of those brave and gallant Soldiers, Sir Charles Lucas and Sir George Lisle, upon the Surrendering of Colchester, ordering them to be murder'd in cold Blood, after a Promise of Quarter given; intimating in a Letter to the Rump, that partly for Revenge, (a Reason that in Discretion should have been spared) and partly to make Satisfaction to the Town and Country, (yet sought by neither of them) he had executed a Piece of Military Justice upon those two truly loyal Persons; [Letter to the Parliament p. 1.] shews him to have been a Man of Blood, and cut out for the doing any Part that could have been propos'd by his rebellious Masters: And tho' he gave up his Commission to the Rump, rather than he would fight against the beloved Scots in 1650, [Echard's History of England, Vol. II. p. 690. Clarendon's Hist. of the Rebell. Vol. III. p. 292.] yet he was of so mean a Spirit, as to take from those infamous Wretches a Pension of 5000 l. per Ann. for his great Services in the good Old Cause. Ludlow's Memoirs, Vol. I. p. 316.*

the

the just Hand of God in your Power to do Justice upon) yet still to decline that way, and instead thereof to seek again to him your Prisoner in the way of Treaty, to receive what Satisfaction and Security you can get as Concessions from him. What can this be understood to speak less, than that he is above Humane Justice, and not accountable to, or not punishable by any Power on Earth, whatever he does?
Ib. p. 47.

All the destructive Court-Maxims concerning the absolute Impunity of Kings, their Unaccountableness to none on Earth, and that they cannot err, do Wrong, &c. as they were begot by the blasphemous Arrogancy of Tyrants upon servile Parasites, and foster'd only by slavish or ignorant People, and remain in our Law-Books as Heir-Looms only of the Conquest; so they serve to establish nothing but that which begot them, Tyranny. *Ib. p. 48.*

As in all Cases of like Rebellions, the Prudence of most Nations and Ages (as well as the Justice of the thing) has led to fix Exemplary Punishment first upon the Capital Leader, and upon others nearest unto him, and not punish the Inferiors, and exempt the Chief; so in this your Case it is most clear, that to fix your Justice first upon the Head, and thereby let his Successors see what themselves may expect, (if they attempt the like) may hopefully discourage them, and so is likely to be a real Security, when

when such Instruments cannot find an Head.

Ib. p. 50.

We beseech you consider, whether your Re-admission of the King in the present Case and Manner, (without so much as his subjecting to Judgment or Tryal) will not in consequence shake the Foundations of all you have done in the War?

We desire that it may be expressly declared and provided by you, that notwithstanding any thing concluded, or to be concluded in Treaty, the Person of the King may and shall be proceeded against in a way of Justice for the Blood spilt, and for the other Evils and Mischiefs done by him, or by his Commission, Command, or Procurement; and in order thereto, shall be kept in safe Custody, as formerly. *Ib. p. 61.*

It seems suitable, that the Capital and Grand Author of our Trouble, the Person of the King, by whose Commissions, Commands or Procurement, and in whose Behalf, and for whose Interest only, (of Will and Power) all our Wars and Troubles have been, (with all the Miseries attending them) may be speedily brought to Justice, for the Treason, Blood and Mischief, he is therein guilty of: That a timely and peremptory Day be set for the Prince of *Wales* and Duke of *York* to come in and render themselves; by which Time if they do not, thence to stand exiled for ever as Enemies and Traytors, and die without Mercy, if ever after found or taken therein: Or if they do render them-

themselves, that then the Prince, for his Capital Delinquency, may either be proceeded against in Justice, or remitted, according as upon his Appearance he shall give Satisfaction or not. That for farther Satisfaction of Publick Justice, Capital Punishment may be speedily executed upon a competent Number of his chief Instruments, and that some may be pitched upon to be made Examples of Justice in that Kind, as are really in your Hands or Reach, so as their Exception from Pardon may not be a Mockery of Justice in the Face of God and Men. That exemplary Justice being done in Capital Punishment upon the *Principal Author*, and some prime Instruments of our late Wars, and thereby the Blood thereof expiated, and others deterred from future Attempts of the like in either Capacity, the rest of the Delinquents may, upon their Submission, and rendring themselves to Justice, have Mercy extended to them for their Lives. *Ib. p. 62, 63, 64.*

That no King be hereafter admitted but upon the Elections, and as upon Trust from the People by such their Representatives, nor without first disclaiming and disavowing all Pretence to a Negative Voice against the Representatives of the Commons in Parliament. *Ib. p. 67.*

If it were granted, that the Intent was of the Nobility in taking up Arms, to oblige the King to consent to redress the Grievances of the Nation; yet if a War of this Nature must be determin'd by Treaty, and the King left in the Exercise

Exercise of the Royal Authority, after the utmost Violation of the Laws, and the greatest Calamities brought upon the People, it doth not appear to me what Security can be given for their Enjoyment of their future Rights and Privileges. *Ludlow's Memoirs*, Vol. I. p. 133.

These Men were willing to have Peace upon any Terms; or such, who tho' they had engaged against the King, yet finding Things tending to a Composition, resolved to have the Benefit of it, and his Favour, tho' with the Guilt of all the Blood that had been shed in the War upon their Heads, in not requiring Satisfaction for the same, nor endeavouring to prevent the like for the future; designing at the most only to punish some inferior Instruments, whilst the Capital Offender should not only go free, but his Authority be still acknowledg'd and ador'd. *Ib.* p. 172, 173.

Some of the People were of Opinion, that the King must certainly be in the Right; and tho' he was guilty of the Blood of many Thousands, yet he was still unaccountable, in a Condition to give Pardon, and not in need of receiving any. *Ib.* p. 187.

If the Parliament of *Scotland*, upon Consideration of Reasons occurring to themselves, should offer to admitt the King into that Kingdom, (I say not with Honour, Freedom, and Safety, but in Peace) the Parliament of *England* might step in and forbid the Banes, telling them we are not satisfied that an Agreement
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should yet be made. *The Independency of England endeavour'd to be maintain'd*, by Henry Marten, 1648. p. 14.

The Common Enemy in this War is not a Stranger to either Kingdom, but a King of both; so as whichsoever of the two closeth with him by itself before Consent, doth not only withdraw from the other those Aids it should contribute, but of a sworn Brother becomes an open Enemy. *Ib.* p. 16.

You don't protest against our making Peace with this Man, and give such Reasons as *Jehu* did upon a less Occasion: You don't wonder what Confidence we can repose in him, after all this Experience of him, and without so much as a Promise of Amendment: You don't warn us, by the Example of your Countrymen, what a broken Reed we shall lean upon, when we make a Pacification with him: You don't remember us with what Horror the Assembly of your Church did look upon his Misdoings; nor what Sense both Kingdoms had, (not of a Reconciliation with him) but of suffering him to come near the Parliament of *England*, until Satisfaction were given, *for the Blood which he had then caused to be shed in Three Kingdoms*. You come to a Degree beyond being Friends with him, to be Advocates for him, not in mediating that his Submission might be accepted, his Crimes obliterated, and their Salary remitted; but in asserting the same Cause, which we have been all this while confuting with our Swords;

Swords; the same Cause which, what *English* Man or *Scottish* Man soever shall have endeavour'd to have maintain'd in Arms, is a declared Traytor to his Country. *Ib.* p. 17.

There wants not a Precedent of some of his Predecessors, who had been deposed by Parliaments, but were afterwards in Darkness and in Corners basely murder'd. This Parliament held it more agreeable to Honour and Justice, to give the King a fair and open Tryal, by above a hundred Gentlemen, in the most publick Place of Justice, free (if he had pleased) to make his own Defence; that Part of his Crime being then only objected against him, of which the Parliaments of both his Kingdoms had by joint Declaration formerly declared him guilty. With his Offences were joined all along a strange Obstinacy and Implacableness, and incessant Labour for the Destruction of his People; which with the unerring Truth, wherein is no Dispensation for Kings, *That no Satisfaction shall be taken for the Life of a Murderer, but he shall be surely put to Death; and that the Land cannot be cleansed of the Blood that is shed therein, but by the Blood of him that shed it,* brought on, and effected the Work of Justice upon him. *A Declaration of the Parliament of England, expressing the Grounds of their late Proceedings, and of settling the Government in the way of a Free State.* Printed for Ed. Husbards, Mar. 22. 1648. p. 14, 15.

Because *Agag*, by drawing his Sword, had many Women Childless ; it seemed to be *Saul's* Opinion, that the putting up his Sword again, would restore the Children to their Mothers : But the Ways of God were more equal in the Case ; where, by the way, you shall observe two most remarkable Acts of Retaliating Justice ; one of the Kings had his Thirst after Blood quenched with his own ; and the others thinking that Laws did not extend to the punishing of Kings, was himself punish'd by being unking'd. *The Parliaments Proceedings justified, in declining a Personal Treaty with the King, notwithstanding the Advice of the Scotch Commissioners, 1648. p. 8.*

As for Mercy, if it be for a Tyrant, under which Name they themselves [*Presbyterians*] have cited the King so oft in the hearing of God, Angels, and the Holy Church assembled, and there charged him with spilling more innocent Blood by far than ever *Nero* did ; undoubtedly the Mercy which they pretend, is the Mercy of wicked Men, hazarding the whole Nation to save one, whom so oft they have termed *Agag* ; and vilifying the Blood of many *Jonathans* that have saved *Israel* ; insisting on the unnecessaryest Clause of their Government wrested, wherein the Fear of Change, and the absurd Contradiction of a flattering Hostility had hamper'd them ; but not scrupling to give away for Compliments, to an implacable Revenge, the Heads of many Thousand Christians more.

The

The Tenure of Kings and Magistrates, proving it lawful for any who have Power to call to Account a Tyrant or wicked King, and after due Conviction, to depose and put him to Death. By J. Milton, 1649. p. 4.

He who but e'er while in the Pulpits was a cursed Tyrant, an Enemy to God and Saints, laden with all the innocent Blood spilt in three Kingdoms, is now, tho' nothing penitent or alter'd from his first Principles, a Lawful Magistrate, a Sovereign Lord, the Lord's Anointed, not to be touched, tho' by themselves imprison'd: As if this only were Obedience to preserve the mere useless Bulk of his Person, and that only in Prison, not in the Field, and to disobey his Commands, deny him his Dignity and Office; every where to resist his Power, but where they think it only surviving in their own Faction. *Ib. p. 7.*

I find it generally the clear and positive Determination of all who have written on this Argument, that to do Justice on a Lawless King, is to an inferior Magistrate Lawful. If any one shall go about by bringing other Testimonies to disable these, he will not only fail to make good that false and impudent Assertion of those mutinous Ministers, that the Deposing or Punishing a King or Tyrant, is against the constant Judgment of all Protestant Divines; it being quite the contrary. *Ib. p. 59.*

The Righteous Judge, whose Judgment is not only inevitable, but infallible, must shortly
judge

judge me, and all that concurred to bring the *Capital Delinquent* to condign Punishment; but in the *interim* I desire to be judged by all understanding Men in the World, *Whether ever any Man did so much deserve to die?* Cain, for the Murther of Righteous Abel, and David for one Uriah, had been Men of Death, had not God pardoned them. Those Thirty one Kings whom Joshua hanged up, and Saul's Seven Sons, which were at the worst but Evil Counsellors, were they not Innocents, nay Saints in Comparison of this Man? Blessed God, what ugly Sins lodge in their Bosoms, that would have had this Man to live! Pref. to King Charles's Case; or, an Appeal to all Rational Men concerning his Tryal at the High Court of Justice: Being what was intended to have been deliver'd at the Bar, if the King had pleaded to the Charge, and put himself upon a fair Tryal. By (e) John Cook of Grays-Inn, Barrister. Printed 1649.

My Lord President, and this High Court erected for the most Comprehensive, Impartial,

(e) Notwithstanding his villanous Charge against the King, and this his intended Reply, in case the King had stood upon his Defence, this accursed Regicide had the Impudence to plead in his own Behalf, That what he did, could not be said to be done maliciously or advisedly, or with any wicked Intention, since he was required and commanded to do it, acting only within his Sphere and Element as a Counsellor, and no otherwise; and that he spoke only for his Fee. *State Tryals*, Vol. I. p. 873, 876. And when he came to die, he had the Assurance to say, That he thought he was the first Man that ever was hanged for demanding of Justice. See *Speeches and Prayers of Eleven Regicides*, p. 34.

and *Glorious Piece of Justice*, that ever was acted and executed upon the Theater of England, for Trying and Judging of Charles Stuart, whom God in his Wrath gave to be King of this Nation, and will, I trust, in great Love for his notorious Prevarication and Blood-guiltiness, take him away from us: He that hath been the Original of all Injustice and Cruelty, had he ten thousand Lives, they could not all satisfy for the numerous, horrid, and barbarous Massacres of Myriads and Legions of innocent Persons, which by his Commands, Commissions, and Procurements, have been cruelly slain, and inhumanly murder'd in this renowned *Albion*. *Ib. p. 5.*

Ru. But by what Law is the King condemn'd?

R. By the Fundamental Law of this Kingdom, by the general Law of all Nations, and the unanimous Consent of all rational Men in the World, written in every Man's Heart with the Pen of a Diamond in Capital Letters, and in a Character so legible, that he that runs may read. *Ib. p. 22.*

Upon all which Premisses, may it please your Lordship, I do humbly demand and pray the Justice of this High Court, and yet not I, but the innocent Blood that hath been shed in the three Kingdoms, demands Justice against him: If King *Ahab* and Queen *Jezabel*, for the Blood of one Righteous *Naboth*, were justly put to Death, what Punishment does he deserve who

who is guilty of the Blood of Thousands? This Blood hath long cry'd, How long, Parliament? How long, Army, will you forbear to revenge our Blood? Will ye not do Justice upon the Capital Author of all Injustice? *Ib.* p. 35.

And now, my Lord, I must, as the Truth is, conclude him guilty of more transcendent Treasons, and enormous Crimes, than all the Kings in this Part of the World have ever been. To delineate a Tyrant, the Cruelty of *Richard III.* and all the Subtilty, Treachery, deep Diffimulation, abominable Projects, and dishonourable Shifts that ever were separately in any that sway'd the *English* Sceptre, conspired together to make their Habitation in this *Whited Wall*. Therefore I humbly pray, that as he hath made himself a Precedent in committing such horrid Acts, which former Kings and Ages knew not, that your Lordship and this High Court, out of your sublime Wisdoms, and for Justice-sake, would make him an Example for other Kingdoms for the Time to come. *Ib.* p. 39.

This I will be bold to say, (which I hope God guides my Hand to write) this High Court hath cut off the Head of a Tyrant, and they have done well. Indeed, it is the best Action they ever did in their Lives; and never shall or can any Man in this Nation promerit so much Honour as these have done, by any Execution of Justice comparable to this. *Ib.* p. 42. Could

Could the Land be expiated from Blood, without revenging it upon the *Guilty Author of its Shedding*? Have not the *Scots* more than once, for less Crimes, taken off their Kings, &c.? The Lord lay it seriously to their Hearts, whether they do well to cry, *Murder, Murder*, and stir up all to revenge the Death of him, whom themselves acknowledge guilty of shedding the Blood of so many Thousand Innocents. *A Vindication of the Declaration of the Army of England, upon their March into Scotland*, 1650. p. 22.

We affirm the Right of his (*viz.* the King's) Inheritance to be none Originally, without the Consent of the Nation, but also to be justly forfeited by his and his Father's destructive Engagements, against the Commonwealth; and therefore we know not of any Duty we owe unto him, more than to any other engaged Enemy of the Land. *Ib.* p. 24.

We can't understand how this is a maintaining of unlawful Usurpations, when Two of the Three Co-ordinate Powers did oppose, and at length exclude the King, who was the Third Estate, for Male-Administration: And when One of the Estates excluded Two, the King and Lords, for their Conjunction in the destructive Propositions at *Newport*, what Usurpation was this in One of the Three Estates, more than was formerly in the other Two? *Ib.* p. 32.

There are great and mighty Works in hand in this Nation; Tyrants are punish'd, the Jaws of Oppressors are broken, bloody revengeful Persecutors disappointed, and we hope Governors set up, *that may be just, ruling in the Fear of the Lord.* Owen's *Thanksgiving Sermon for the Victory at Worcester*, Oct. 24. 1651, *before the Parliament*, p. 5.

Perhaps you will think it strange, that a Mighty Monarchy, a Triumphant Prelacy, a Thriving Conformity, should all be brought down: But so it shall be, every Mountain shall be made plain. *Ib.* p. 8.

The late King had learnt a Saying from his Predecessor, *No Bishop, no King.* Hence he supposing his main Interest to lie in holding fast Prelacy; whatever he seems to part withal, that he will not let go, that's his main Interest: And what's this Prelacy? a meer Antichristian Encroachment upon the Inheritance of Christ; Christ coming to take his own, shakes the other to pieces. *Ib.* p. 12.

Such Things have been brought to pass, as have filled the World with Amazement; a Monarchy of some hundred Years continuance, always affecting, and at length wholly degenerating into Tyranny, destroyed, pulled down, swallow'd up; a great and mighty Potentate, that had caused Terror in the Land of the Living, and laid his Sword under his Head, brought to Punishment for Blood. *Ib.* p. 15.

If

If ever any Persons in the World had Cause to sing the Song of *Moses*, and the Lamb, we have this Day.

The Bondage prepared for us was both in Spirituall and Temporals; about a Tyrant full of Revenge, and a Discipline full of Persecution, hath been our Contest. What was the corrupt Design of many in *Scotland*? That they they might set up a Son of *Tabael* in *England*, and themselves be great under him. Hence Ambition to rule, is quickly mistaken for Zeal to the Kingdom of Christ; Re-enthroning Tyranny is Loyalty, and all according to Covenant. *Ib. p. 21.*

God fulfilleth many mighty Works, that otherwise could not be brought about, by hardening the Hearts of Men: The hardening of the late King's Heart, was an Engine whereby he wrought mighty Things and Alterations. Had not God laid Obdurateness and Stubbornness upon his Spirits, we had long since, in all probability, been ruin'd. *Ib. p. 24.*

In a more particular manner King *Charles* was within these Prophecies; for he was not for setting up the Kingdom of Christ; no, not so much as in Appearance or Pretence, much less in Heart: The Spirit of the fourth Beast was plainly to be discerned in him by those that were wise. *Chr. Feak's Pamphlet called, The Oppressed Close Prisoner in Windsor-Castle his Defiance to the Father of Lyes, in the Strength of the God of Truth. p. 57.*

King *Charles*, by his Prerogative, when the Parliament would not humour his *Lusts*, always dissolved them. *Ib.* p. 58.

A higher Power, who hath Lawful Authority at the Beginning of the Government, may, through Tyranny, or Male-Administration, become an Unlawful and Unrighteous Power afterwards, as King *Saul* and King *Charles*. *Ib.* p. 64.

As for us in this Commonwealth, I am confident, from the Scriptures and Prophecies compared with the Expositions and Providences of these Days, that altho' there may be Ragings and Risings by some wicked, ill-affected, and turbulent Spirits; yet a King can never more reign in *England*; for his Toe is dashed all to pieces with the Stone cut without Hands, and cannot rise more: For the Work is begun, and it must go on, till the whole Image tumble. Besides the frequent Predictions (as to us) from others, as in that *Italian* one;

Hen. VIII. Ed. VI. Mary, Elizabeth, James, Charles, None.
Mars. Puer. Aleto. Virgo. Vulpes. Leo. Nullus.

John Rogers's Epistle to the Commissioners for the Affairs of Ireland, before his Beth-Shemesh, p. 23. 1653.

King *Charles* being dead, and some foolish Citizens going a Whoring after his Picture or Image, formerly set up in the Old Exchange, the Parliament made bold to take it down, and
to

to engrave in its place these Words: *Exit Tyrannus Regum Ultimus, Anno Libertatis Angliæ restituta primo, Anno Dom. 1648. Jan. 30.* Many there are who have hardly censured the Parliament for cutting the King's Head off: But whosoever shall read a Treatise written in Defence of that Action by Master Goodwin, will receive plenary Satisfaction, and see that the Parliament did no other thing but Justice, and what in Conscience they were bound to, for Preservation of the Commonwealth. The Book itself is incomparably well penn'd, and unanswerable. *Will. Lilly's Monarchy or No Monarchy in England, 1656. p. 118, 119.*


I don't know that it would be an uncharitable Wish, to wish them even cut off that trouble you, and trouble the Peace of the Nation; but I am sure it is a Christian Wish and Prayer to bid you God Speed in your Ways and in your Work, for the farther Settlement of the Nations; being confident, that the Child unborn will have Cause to bless you for what you have already done, and what by God's Grace you may farther do for their Good. *The Speech of the Lord Fiennes, Keeper of the Great Seal to Cromwell and the Rump, Jan. 20. 1657.*

There is a dangerous Rock, upon which many have split themselves; and there is also a Quicksand no less dangerous, which has swallow'd up many in our Sight. The Rock is a Spirit of imposing upon Men's Consciences, where

where God leaves them free; the Quickland an abominable Licentiousness to profess and practise any sort of detestable Opinions and Principles: For the former, the Prelates and all Adherents; nay, and their (f) Master and Supporter too, with all his Posterity, have split themselves upon it: The bloody Rebels in *Ireland* have split themselves upon it. But we doubt not but the Prince of these Satanical Spirits, under whose Banner being cast out from hence, they are now retired as unto their *Beelzebub*, will, in God's good Time, split himself also upon this Rock, and be brought down to the Ground. *Ib. p. 12.*

(f) This Gentleman was a Rebel ex Traduce, being the Son of the famous Lord Say and Seale, who was a bitter Enemy to our happy Constitution both in Church and State; against the first of which, his Son made several virulent Speeches at the Beginning of the Rebellion; and being made Governor of Bristol, and having detected a Conspiracy by the Sheriff of that City Mr. Yeomans, with Mr. Bouchier and Mr. Dakers, to deliver it up to the King, he seized on them and executed them, being forwarder to exercise an Act of Cruelty, than an Act of Courage, (when the Place came actually to be besieged) to defend it. Sir Philip Warwick's Memoirs, p. 252.





CHAP. II.

Against the Church of England, the Clergy, and Liturgy.



THE Whore of *Babylon's* Bastardly Brood, doating upon their Mother's Beauty, that painted Harlot the Church of *Rome*, has labour'd to restore her all her Robes and Jewels again, especially her Looking-Glass the Mass, in which she may behold all her Bravery: For they despising all the plain Simplicity of that grave Matron Christ's holy Spouse, have turned her Offices all out of Doors, with all her Household-Stuff, her Tables, her Cups, her Books, her Communion, the very Names of her Ministers: Instead whereof, the Words Priest and Altar are taken up by them; because without a Priest, no Sacrifice can be offer'd; without Priest and Sacrifice, there is no Use of an Altar; and without all three, there can be no Mass. (g) *Peter Smart's Sermon in the Cathedral of Durham, July 17. 1628. p. 11.*

(g) This Boutefeu and Incendiary was deprived of his Prebend in the Church of Durham in the Year 1631, for Nonconformity, and railing at the Bishops, Common-Prayer, &c. And such was his Merit on those Accounts, that Mr. Rouse, in a Speech before the Lords March 16. 1640, calls him a Proto-Martyr, and moves for a Censure upon

The

The Fathers worshipped not their Altars. *Tertullian* is the first that mentioneth Geniculation, that is, ducking to Altars, which he learnt of Master *Montanus*, the first Founder of Crossings and Duckings, and many other Ceremonial Fooleries. *Ib.* p. 14.

Montanus was the first Altar-Worshipper; and they that imitate him in ducking to Altars, are little better than Heretical *Montanists*. *Ib.* p. 15.

The Lord's Table and Font are Altars both alike, as an Apple and an Egg are Onions both alike; and being both alike, and of equal Worthiness, why are they put asunder the whole Length of the Church, the one at the Head, the other at the Foot? *Ib.* p. 16.

The Lord's Table and Altar stood here together, till the proud Altar mounting aloft, shouldered the poor Font out of the Choir, and tossing it from Post to Pillar, thrust it almost quite out of Doors. *Ib.* p. 17.

How dare they, instead of Psalms, appoint Anthems, little better than prophane Ballads some of them? *Ib.* p. 20.

Before we had Ministers, as the Scripture calls them, we had Communion-Tables, we had Sacraments; but now we have Priests, and Sacrifices, and Altars, with much Altar-Furni-

Dr. Couzens, Dr. Manwaring, and Dr. Beale, who had been instrumental in his being censured in the High Commission Court. Speeches and Passages, &c. p. 45. Tryals and Troubles of Archbishop Laud. p. 213.

ture, and many Massing Implements: Nay, what want we? Have we not all Religion again? For if Religion consists in Altar-ducking, Cope-wearing, Organ-playing, Piping and Singing, Crossing of Cushions, Kissing of Clours, oft starting up, and squatting down, nodding of Heads, and whirling about till their Noses stand Eastward; in Candlesticks, Crucifixes, burning Wax-Candles, and (what is worst of all) gilding of Angels, garnishing Images, and setting them up. If, I say, Religion consists in these, and such-like Superstitious Vanities, Ceremonial Fooleries, Apish Toys, and Popish Trinkets, we had never more Religion than now. *Ib. p. 23, 24.*

Whether a stately Cope, a sumptuous Cope, a Cope embroider'd with Idols of Silver and Gold, and Pearl; a Mock Cope, a Scornful Cope, used a long time at Mass and May-Games, as some of ours were: Whether, I say, such a Cope be a decent Cope, fit for the Lord's Table, judge ye, Beloved? *Ib. p. 25.*

Is not that Woman a Whore who yields her Body to an Adulterer; tho' she says her Mind is chaste, she keeps her Heart true to her Husband: So say I, they are Whores and Whoremongers, they committ Spiritual Fornication, who bow their Bodies before the *Idol Altar*: Notwithstanding they say their Minds are clean, they lift up their Hearts to Heaven. *Ib. p. 26.*

I have heard of a Devil that preach'd; I have heard of a Fryar that preach'd in a Rope; but

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I never heard of a Devil or Fryar that preach'd in a Cope. *Ib.* p. 36.

What the Oracle of Wisdom has register'd, *Prov. xiii. 10. Only by Pride cometh Contention*, was never more really verified in any one Particular, than in the Prelates, whose ambitious, windy Tumor, and over-swelling Pride, hath fill'd the whole Christian World with Wars and Civil Dissentions, and the Church with endless Schisms, Controversies, and Contentions, which else would never have had Existence. *The Unbishopsing of Timothy and Titus, 1636. p. 3. by Pryn.*

Having neither God nor the King, Divine nor Humane Right to support them, they must (as the Proverb is, Between two Stools, the Arse goes to the Ground) now at last, in the midst of their usurped Greatness, fall flat upon the Ground, and this their Fall prove very great, because they now of late are grown so. *Ib.* p. 7.

Tho' Praying and Preaching, which you deem over-mean Employments for Archbishops, interrupt you not, which manifests all that *Jus Divinum*, which hitherto both or either of your Lordships have manifested for your Episcopallies to be but a mere, absurd, ridiculous Fiction, having not the least Shadow of Scripture to support it; or in case you cannot, or fail to give such an Answer to it in convenient time, by pulling off your Rochets, and resigning up your Archbishopricks, which are without all question

question mere Humane, and no Divine Institution. *Ib. p. 11.*

My Lords, break off your Sins, and sinful Proceedings, by sincere and timely Repentance; and of Lyons, Bears, Wolves, Thieves, and Robbers, become Lambs and Shepherds to God's People. *Ib. p. 31.*

Lords Bishops and Chancellors in our Days esteem the gravest Ministers under them not as Fathers, but as Vicars, Underlings, and Curates; not entreating them as Fathers, but railing, reviling, and domineering over them, as if they were Curs and Vassals, and they their Lords and Masters. *Ib. p. 40.*

Timothy being at *Paul's* Beck, was certainly no Bishop, especially no such Lordly Bishop as those in this Age are. *Ib. p. 42.*

What shall we judge of that proud, insolent *Regulus*, and imperious Prelate *Matthew Wren*, Bishop of *Norwich*, who hath put down many worthy Preachers, and all Lecturers throughout his Diocese. *Ib. p. 140.*

When such monstrous Impieties as these break forth without Reprehension, in those who style themselves the Pillars, (but in Truth the *Caterpillars*) and holy Fathers, (in Verity the unholy Fathers of our Church) from whom Prophaneness is gone out, and spread over the Land: Certainly if we consider only the Lives and Practices of our Bishops, how they openly fight against God, his Word, Ministers, Ordinances, Worship, People, Grace, Holiness, yea

Moral Vertue, Honesty, Civility; we may rather wonder that the Lord himself does not visibly descend from Heaven, and rain down Fire amongst us, as he once did upon *Sodom* and *Gomorrhah*. *Ib. p. 143.*

In case our Prelates presently revoke not their Antichristian, Illegal Suspensions, Inhibitions, Injunctions, or other Censures, I hope every Godly Minister will protest against their usurped Authority and Proceedings as mere Nullities and Vanities. *Ib. p. 152.*

Alas! 'tis the Piety and Zeal of those Lordly Pontificians, who will needs claim all their Episcopalities by Divine Right, degenerated into this *Epicurean* Resolution, Let us eat and drink, let us mock and play, let us feast and keep Revel-Rout, *for to-morrow we die*. Must they be Feasting, Banqueting, Laughing, Masking, Piping, Playing, Dancing, when others are Mourning? Certainly, if *S. Bernard* were now alive and saw such Prelates, he would be so far from thinking them God's Bishops, that he would undoubtedly define them to be the Devil's; yea, and style them Devils too, and Murderers of Men's Souls. *Ib. p. 158.*

Our lordly, lazy, loitering Prelates, who will neither preach themselves, and prohibit others to preach, are certainly far worse than the *Trent* Prelates, and as bad or worse than the Devil himself: Nay, they are mere Rebels, Enemies and Traytors to God, his Church, Religion, and the People's Souls. *Ib. p. 163.*

From

From this kind of Lordly Prelates, and their Antichristian *Romish* Practices now on foot, good Lord deliver us! *Ib. p. 165.*

And now I would ask a strange Question, Who is the most diligent Bishop and Prelate in all *England*, that passeth all the rest in doing his Office? I can tell who it is. But now, methinks, I see you list'ning, heark'ning that I should name him: Will you know who it is? I will tell you, it is the Devil. He is never out of his Diocese; he is never from his Cure; he is ever in his Parish; no Lordings, no Loitering can hinder him; ye can never find him idle I warrant you: And among all the Pack of them that have Curates, the Devil shall go for my Money. Of all your unpreaching Prelates, learn of the Devil, if you will not learn of God: He will give you an Example of Diligence in your Office. *A terrible Outcry against the Loitering Exalted Prelates, by Mr. Pryn, 1641. p. 5.*

The Bishops have been, if not the Sole, yet at least the Chief Authors of all the Schisms that ever infested and rent the Church of God. *Ep. Dedicatory to Pryn's Antipathy of the English Lordly Prelacy to Regal Monarchy and Civil Unity, &c.*

In the Number of the *Romish* Hierarchy are Cardinals, Patriarchs, Primates, Metropolitans, Archbishops, Bishops, Deans, and innumerable such Vermin; a Member of which monstrous Body our Hierarchy is. This is not known in
Sacred

Sacred Writ, nor never came from God, but rather from the Pope, *Diabolus cecavit illos*: Yea, the Word of God is absolutely against it. Baſtwick's *Answer to the Information exhibited against him by Sir John Banks*, p. 19. Printed in 1637.

I dare boldly maintain, that the Prelates are more disobedient and worse than Devils; they are God's Rebels, and Enemies both by the Law of God and the Land to God, and the King. Baſtwick's *Litany*, p. 3.

They, forsooth, must be called *Magnates Ecclesie*; and the Verity of the Matter is, they are *Magne Nates Ecclesie*, the Monstrosity of the Church, both for Pride, Ingratitude, and Ungodliness. *Id. lb.*

I am so harden'd in Goodness, that I fear neither Post nor Pillory, conceiving always that I hold my Ears by a better Tenure, than he (*viz.* Archbishop *Laud*) holds his Nose; being a loyaller Subject to my Prince, than he has Grace to be, and better able to do him Service than he hath Ability to judge of. But if he should by his Might and Power, and the Iniquity of the Times, advance me to that Desk, (meaning the Pillory) I doubt not, but by the Grace of God I shall make there the Funeral-Sermons of all the Prelates in *England*. I hope I shall have the Honour of the good Work, and withal, bring such Things to Light, as all *Europe*, and the Church of God, shall be the better for it to the World's End; and if they shall

shall sacrifice me upon the Altar of the Pillory, I shall so bleat out their Episcopal Knaveries, as the Odour and Sweet-smelling Savour of the Oblation shall make such a Propitiation for the Good of the Land and Kingdom, as the King himself and all his Subjects shall fare the better for it. *Ib.*

From Plague, Pestilence, and Famine, from Bishops, Priests, and Deacons, Good Lord deliver us. *Ib.* p. 10.

If you see Father *William* of Canterbury his Holiness, and *William* of London, *Magnificent* Rector of the Treasury, my Wife desires they would be Godfathers to her Child; and if you can obtain this Favour at their Hands at her Behalf, I am almost confident, I can prevail with their old Mistress, the Whore of *Babylon*, to be Godmother, with whom they have so long committed Fornication; and then we will have such a Christening as has not been in *Europe* this many a blessed Day. If you don't at this time, in Consolation to my Misery, shew yourself propitious in yielding to my Petitions, and give me the Liberty I desire, I will never solicit you more in this Behalf: But know thus much, I will so Thunder-thump your *Pauntry* *Politans*, as if King *Charles* will but join with me in his Favour, I will make them come tumbling down like *Pbaeton*, and crawl upon their Bellies, as the Serpent that seduced *Eve*, and lick the Dust, and the Memory of them
stink

stink to the World's Duration, before I have done with them.

And for the Prior of *Canterbury*, there *William* the Dragon, and your Abbey-Lubber of *York*, that Oracle of the North, who you style with the Title of Graces ; I will so flang them, as to make it evident they never knew what it was : For if they had had any Grace, they would never have been Persecutors of those that were really and truliest Gracious. *Bastwick's Letter to Mr. Aquila Wicks, Keeper of the Gatehouse, Dec. 8. 1636. Nalson's Collections, Vol. I. p. 502.*

If we look upon the Lives, Actions, and Manners of the Priests and Prelates of this Age, and see their Pride, Fast, Impudency, Prophane-ness, Unmercifulness, Ungodliness, &c. one would think that Hell were broke loose, and that the Devils in Surplices, in Hoods, in Copes, in Rochets, and in Four-Square Cow-Turds upon their Heads, had come among us, and had beshit us all. Pho, how they stink ! The Priests are *secundum Ordinem Diaboli*, a Generation of Vipers, proud, ungrateful, illiterate Asses : The Church is as full of Ceremonies, as a Dog is full of Fleas ; the Divine Service is a devised Service ; a plaguy deal of Porridge. *Nalson, Ib.*

I dare say thus much of that renowned King *James*, that for Learning and Scholarship, all the Prelates in *England*, shovel'd in one Heap, or plaister'd together in one Lump, are not worthy to be named the same Year that his Excre-

Excréments are mention'd. *The Second Part of the Liturgy of J. Bastwick, Doctor of Physick, 1637. p. 7.*

Such a Gender that great Frog the Pope left behind him here, when he was drove away, that there hath such a Brood of stinking Polwigs rise from that, as ever since the very Earth and Air hath been so putrify'd with him, and the very Fountains of Living Waters so much corrupted by him, as *Egypt* itself was not more stench'd with the Noisomeness of them, than we have been with the continual Bane of these in our Nostrils. *Ib. p. 9.*

What immense Sums have been gather'd for the Building of *Paul's*, in making a Seat for a Priest's Arse to sit it; and for the Dean and Sub-Dean, Prebends, Canons, Petty Canons, Vergers, Queristers, and all to keep the Pope's Saddle warm. *Ib. p. 19.*

At the Name of Jesus, saith the Text, *Every Knee shall Bow*; and the Prelates, in Obedience to this Command, put up their Fingers to their Four-Square Cow-Turds, and give him a Nod with their Head. *Ib. p. 23.*

The Priests, Prelates, and that Fraternity, are indeed but the very Pole-Cats, Stotes, Weezels, and Minevers in Church and State. *Third Part of the Litany of Dr. Bastwick, p. 1. 1637.*

Examine them from the Querister to the Dean, and if you find a more ignorant, prophane, impious Generation and Society of Men, let me die. *Ib. p. 7.*

The Service-Book alone sends more Souls to Hell and the Devil, than all the Prophaneness and Debauchedness of the Kingdom. *Ib.* p. 13.

The Church of *England* is a true whorish Mother, and you are one of her base begotten and bastardly Children: The Church of *England* neither is, nor never was, truly marry'd, joined, or united to *Christ*, in that Espousal Bond which his true Churches are, and ever ought to be; but is one of Antichrist's National whorish Churches, united, joined, and knit to the Pope of *Lambeth*, as Husband thereof, being substitute to the Pope of *Rome*, from whom he has received his Archiepiscopal Power. *Lilburn's Answer to nine Arguments, written by T. B. 1638. p. 2.*

Your Ministers, in their Actions and Practice, declare unto the People, that they will not own *Jesus Christ*; and therefore they teach the People to worship the Lord with Ceremonies, and will worship, as capping, cringing, and ducking; and also with Holy Garments, as they call them, and with Book-Prayer, translated with the Pope's cursed Mass-Book; as worthy Dr. *Bastwick* in his Litany does declare and prove. *Ib.* p. 20.

In Dr. *Bastwick's* Book call'd, *The Vanity and Impiety of the Old Litany*, you shall see the Wickedness, Sinfulness, and Ungodliness of it set forth to the utmost: For there it is proved to be an Idol, which sends more Souls to Hell in a Year, than all the Prophaneness, Deboistness, Wickedness, and Ungodliness in the

the Kingdom besides. And nothing could have been invented either by the Devil or Pope, for a greater Means to pull down the Kingdom of Christ, and building up the Kingdom of Antichrist. *Id. Ib.*

The Worship of the Church of *England* is of the Devil's and Antichrist's Invention and Institution, and setting up. *Ib. p. 26.*

That Worship, which is a main Means of pulling down the Kingdom of Jesus Christ, of establishing, maintaining, and upholding the Kingdom of the Devil and Antichrist, and sends more Souls to Hell than all the Wickedness of the Kingdom, is no true Worship of God, and ought to be detested; and such is the Worship of the Church of *England*. *Id. Ib.*

The Church of *England* is proved again and again by Hundreds of the Separation, to be as Antichristian as the Church of *Rome*; and the Service-Book as detestable, as the Idol of the Mass, being even one and the same with it. *Ib. p. 34.*

Sir, Bishopricks, Deaneries, and Chapters, are like to great Walsters in a Wood; they make no Proof themselves, they cumber the Ground whereon they stand, and with their great Arms and Boughs stretched forth on every side, partly by their Shade, and partly by their four Droppings, they hinder all the young Wood under them from growing and thriving. To speak plain *English*, these Bishops, Deans and Chapters, do little good themselves by preach-

ing, or otherwise; and if they were felled, a great deal of good Timber might be cut out for the Uses of the Church and Kingdom at this time. A fresh Stool of three or four able Ministers might spring up in their stead to very good Purpose, in those great Towns which are ordinarily the Seats of those Episcopal and Collegiate Churches, and the private Congregations of divers Parochial Churches might thrive better, which have now the Son of God's Word kept from them, and live in the dangerous Shade of Ignorance, by reason that all the Means is taken from them, and appropriated to Bishops, to Deans and Chapters, and such Collegiate Churches. *The Honourable Nath. Fiennes's Speech in the House of Commons, Feb. 9. 1640. Speeches and Passages, &c. p. 42.*

When a great Man is coming, his Sumpters, his Furniture, his Provisions, go before; the Pope's Furniture, Altars, and Copes, Pictures and Images, are come before. Now these Fore-runners being come, if any Man resist them, Fire comes out of the Brambles and devours the Cedars of *Lebanon*. The Army of the Priests falls upon him with their Arms of Suspensions, Sequestrations, Excommunications, Degradation, and Deprivation; and by these Arms Mr. *Peter Smart* has been undone. Mr. *Fra. Rouse's Speech before the Lords, March 16. 1640. against Dr. Cosens, Dr. Manwaring, and Dr. Beale. Speeches and Passages, p. 47.*

I hope, by the Help of this House, before this Year of Threats be run out, (h) his Grace (viz. Archbp. of Cant.) will either have *more Grace*, or *no Grace at all*; for our Grievs are manifold, and do fill a mighty and vast Circumference; yet so, that from every Part our Lines of Sorrow do lead unto him, and point at him, as the Center from whence our Miseries do grow. *Sir Edw. Deering's First Speech before the Commons, Nov. 10. 1640. Collection of Speeches, p. 6.*

Our Prelates, from the pretended Divine Right of Episcopacy, would now obtrude a new Canon Law upon us: They have charged the Cannons to the full, and never fearing they would requoil into a Parliament, they have ramm'd a prodigious and ungodly Oath into

(h) *This Gentleman, 'tis plain, was not always very consistent with himself: For in another Place, he speaks as follows of the Archbishop: 'As for the Bishop, I profess I did (and do) bear a good Degree of Personal Love unto him; a Love unto some Parts and Qualities I think him Master of. His Intent of Uniformity was a good Purpose, tho' in the way of his Pursuit thereof he was extremely faulty. His Book lately set forth (especially the latter half thereof) hath muzzled the Jesuite, and shall strike the Papists under the Fifth Rib, when he is dead and gone. And being dead, wheresoever his Grave shall be, Paul's will be his perpetual Monument, and his own Book his lasting Epitaph. It is true, the Roughness of his Nature sent most Men discontented from him; yet would he often (of himself) find Ways and Means to sweeten them again, when they least looked for it. He was always one and the same Man, begin with him at Oxford, and so go on to Canterbury; he is unmoved, unchanged; he never complied with the Times, but kept his own Stand, until the Times came up to him.' Sir Edw. Deering's Collection of Speeches, p. 3.*

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them:

them : (i) The Illegality and Invalidity of these Canons is manifested by one short Question ; What do you call the Meeting wherein they were made ? *Sir Edw. Deering's Third Speech*, Dec. 14. 1640. *Speeches*, p. 13.

It remains as a Wish, that every Member of that Meeting who voted these Canons, should come severally to the Bar of this House with a Canon-Book in his Hand ; and there, unless he can answer that Catechism-Question, as I call it, and shew what is the Name of their Meeting, *Conceptis Verbis*, in such express Terms as this House shall think fit, he shall abjure his own ill-begotten Issue, and be commanded to give Fire to his own Cannons. *Ib.* p. 21.

Mr. Speaker, I am now the Instrument to present unto you a short, but very sharp Bill ; such as these Times, and their sad Necessities have brought forth : It speaks free Language, and makes a bold Request ; it is a purging Bill. I give it you as Physick, not for Delight, but for a Cure. If, as I hope, all other Remedies have been first tryed, then *Immedicabile Vulnus*, &c. I was never for Ruin, so long as I could hold any hope of Reforming. My Hopes that way are even

(i) *The Objections against the Legality of these Canons, was this, ' That they were made during the Recess of Parliament.' But in Answer, six of the Judges deliver'd this as their Opinion ; ' That the Convocation being call'd by the King's Writ, under the Great Seal, doth continue until it be dissolv'd by Writ, or Commission under the Great Seal, notwithstanding the Parliament be dissolv'd.' History of the Troubles and Tryal of Archbishop Laud, p. 80. Nelson's Collections, Vol. I. p. 364.*

almost wither'd. This Bill is entitled, *An Act for utter abolishing and taking away Archbishops and Bishops, their Chancellors and Commissaries, (k) Deans, Deans and Chapters, Archdeacons, &c.* I will yield my Shoulders to under-prop the Primitive, Lawful, and Just Episcopacy; yet so as I will never be wanting, with my utmost Pains and Prayers, to root out all the undue Adjuncts and Superstructures on it. I beseech you read the Bill, and weigh well the Work. *Sir Edward Deering's Speech upon bringing in the Bill for abolishing Episcopacy, &c. May 29. 1641. Ib. p. 26, 27.*

Down with Prelatical Hierarchy, or Hierarchical Prelacy, most of it consisting in Temporal Adjuncts only, the *Diana*, and Idol of proud and lazy Churchmen. *Sir Edw. Deering's Speech about Episcopal Government, June 20. 1641. Ib. p. 34.*

Mr. Speaker, we must all be Actors in the Preservation of Religious Concordance, which

(k) This unhappy Gentleman falling into the Disfavour of the Faction, for some after Speeches, and endeavouring his own Vindication, he so enraged the Party, that his Book of Speeches was order'd to be burnt by the Hand of the Common Hangman; and being expelled the House, he was forced, to avoid Discovery, and the Fury of those Zealots, whose Cause he so industriously asserted, to fly in the Disguise and Habit of a Priest, and to read Prayers in a Church: And not only so, but became a humble Suitor to his Majesty for the Deanery of Canterbury, notwithstanding his bringing in the Bill against Deans and Chapters, and his bitter Invectives, upon no other Ground, but Report, as he then confessed: But being by the King justly denied this Preferment, he again turned Apostate to his Royal Master, to whom he fled for Sanctuary, and endeavour'd to regain the Favour of those whom he had called Rebels and Traytors. *Nelson's Collections, Vol. II. p. 249.*

will

will never be safe, nor well at quiet, until these heavy drossy Canons, with all their base Metal, be melted and dissolved: Let us then dismount them, and destroy them, which is my humble Motion. *Sir John Wray's Speech, Dec. 15. 1640. upon Dismounting the Canons. p. 7.*

We most humbly pray and beseech this Honourable Assembly, that the said Government by Bishops, with all its Dependencies, Roots and Branches, may be abolished, and all Laws in their Behalf made void, and the Government according to God's Word may be rightly placed among us; and we your humble Suppliants, as in Duty we are bound, will daily pray for his Majesty's long and happy Reign over us, and for the prosperous Success of this High and Honourable Court of Parliament. *The first and large Petition of the City of London, &c. for a Reformation of Church-Government, 1641.*

Notwithstanding many worthy Deeds have been done by you, great Danger and Fear do still attend us, and will, as long as Popish Lords and Superstitious Bishops are suffer'd to have their Voice in the House of Peers, and that accursed and abominable Idol of the Mass suffer'd in the Kingdom, and that Arch-Enemy [*viz.* Archbishop of *Cant.*] of our Prosperity and Reformation lieth in the Tower, not yet receiving his deserved Punishment. (1) *The Pe-*

(1) *This Petition was deliver'd by Ann Stagg, a Brewer's Wife; and the House was so fond of this Humour of Petitioning, that they sent out the Famous Mr. Pym to return an Answer; who told the*
tition

petition of the Gentlewomen and Tradesmen's Wives in and about the City of London to the Parliament, Feb. 4. 1641. p. 1.

We are now fallen upon the Great Man the Archbishop of *Canterbury*; look upon him as he is in Highness, and he is the Sty of all Pestilential Filth that has infected the State and Government of this Commonwealth. (m) *Mr. Herbottle Grimstone's 2d Speech in Parliament, Dec. 18. 1640. Collection of Speeches, p. 179.*

Who is it but he that hath advanced all our Popish Bishops; I shall name but some of them, Bishop *Manwaring*, the Bishop of *Oxford*, and Bishop *Wren*, the least of all those Birds, but one of the most unclean ones. These are the Men that should have fed Christ's Flock, but they are the Wolves that have devour'd them; the Sheep that should have fed upon the Mountains, but the Mountains that have eaten up the Sheep. It was the Happiness of our Church, when the Zeal of God's House eat up the Bishops and glorious Martyrs: But the Zeal of the Bishops has been only to persecute and eat up the Church. *Ib. p. 180.*

Master Speaker, the Archbishop of *Canterbury* has been the Common Enemy of all Good-

Women, that they should receive all possible Satisfaction to these their just and lawful Desires; and that the House of Commons would be always ready to relieve them, their Husbands, and Children. See Petition, p. 6.

(m) *This is the Gentleman of whom Bishop Burnet gives so great a Character in the History of his Own Time, p. 380.*

ness, and good Men; and it is not safe that *such a Viper* should be near his Majesty's Person, to distill his Poison into his Sacred Ears; nor is it safe for the Commonwealth that he sit in so Eminent a Place of Government. I conceive it is necessary that we now take up a Resolution to do somewhat to strike while the Iron is hot, and to go up to the Lords in the Name of the Commons of England, to accuse him of High-Treason. *Ib.* p. 181.

Who of late Days have been advanced to any Dignity or Preferment in the Church, but such as have been notoriously suspicious in their Disciplines, corrupt in their Doctrines, and for the most part corrupt in their Lives. *Mr. Grimstone's Speech. Speeches and Passages, p. 211.*

Deans and Chapters, Vicars-General, Chancellors, and the rest of the Bishop's Train, *quatales*, (being *Telluris inutile pondus*) are to be removed and taken away as superfluous and useless. *John White's [Centurist] Speech concerning Episcopacy, Jan. 17. 1641. Speeches and Passages, p. 427.*

Survey the Churches throughout the Kingdom, and you shall find near eight Parts in ten of them filled with Idol, idle, (n) scandalous Ministers, whom the Bishops might by Law have

(n) *This Man was Chairman of the Grand Committee of Religion, and of several other Committees for scandalous Ministers; and publish'd a virulent Libel against the Church, call'd A Century of Scandalous Malignant Priests. In which the principal Crimes alledged were Malignity to the Parliament, wishing Success to the King's Cause, and refused,*

refused, if discover'd to them before-hand, and ought to have removed, being discover'd afterwards: And it has abundantly appeared to this Parliament and its Committee, that when Men extremely scandalous have been discover'd to the Bishops in the High Commission, they have received no farther Censure than Admonition, and to be put to Purgation, and sent home to destroy more Souls, as if they had not done sufficiently in that way before. *Ib. p. 427.*

It is our earnest and humble Prayer, that all this Hierarchical Power may be totally abrogated, if the Wisdom of this Honourable House shall find it cannot be maintained by God's Word, and by his Glory. *Petition of the Inhabitants of the County of Kent, Speeches and Passages, p. 436.*

What the Practices of Prelates have been ever since from the Beginning to this present Day, would fill a Volume (like Ezekiel's Roll) with Lamentation, Mourning, and Woe to record: For it hath been their great Design to

giving him Assistance; bowing at the Name of Jesus, preaching against Sacrilege, refusing to administer the Sacrament to such as would not comply with the Canons and Rubricks of our Church, and come up to the Rails of the Communion-Table; and preaching against such as did forsake their own Parish Churches, &c. He was instrumental in begging Hundreds of Clergymen, their Wives and Children, and for no other Crimes than those before-mentioned. And we are told by good Authority, that not one of the Persons mentioned in that Libel had any legal Trial, but they were condemned, because accused by Persons the most notoriously infamous. He died raving mad, condemning himself for having undone so many guileless Ministers, &c. *Persecutio Undecima, p. 14.*

hinder all farther Reformation; to bring in Doctrines of Popery, Arianism, and Libertinism; to maintain, propagate, and much increase, the Burden on Humane Ceremonies; to keep out, and beat down the Preaching of the Word, and to silence the Preachers of it; to oppose and persecute the most zealous Professors, and to turn all Religion into a pompous Outside, and to tread down the Power of Godliness; insomuch as it came to an ordinary Proverb, that when any thing is spoiled, we used to say, *The Bishop's Foot has been in it*. And in all this, and much more which might be said fulfilling Bishop Bonner's Prophecy, who when he saw that in King Edward's Reformation there was a Reservation of Ceremonies and Hierarchy, is credibly reported to have used these Words: *Since they have begun to taste of our Broth, it will not be long e'er they eat of our Beef*. An Answer to the humble Remonstrance by *Smectymnus*; p. 93.

Oh! that a Man had but a View of Hell, he should see on one side of it a Row of Unpreaching Prelates in their square Caps, I warrant you as far as between this and Dover; and no marvel, since they have so hated, despised, and blasphemed both the Word of God, the true Preachers, silencing God's faithful Ministers, setting up in their rooms Doctor Ignorance, Domine Drunkard, Sir William Wild-Oats, that hunteth after Whores: But the Church's Hope is, that God will, in his good Time,

Time, hear the Prayers of the People of this Land, that the Sees of these Lordly Prelates, the Pope's Successors, Tyrants, Persecutors of Christ, &c. *Report of Bishop of Canterbury's Dream, in England's Glory in her Royal King, &c. printed 1641. p. 17.*

May we not have a Spiritual Egypt amongst us? Frogs, Who are they but Jesuites, Priests and Friars? These spread over the Land, never the like as in the last Days. When the Frogs were gone, then came Locusts and Grasshoppers: These crept into King's Chambers, into Cities, into all Places, spared none. And what say we of Caterpillars, and *English* Caterpillars, that have devoured the Fruits of the Land, and the Strength thereof? But we must thank the Worthies of our Kingdom for scattering these. *Mr. Henry Burton's Sermon before the Parliament, June 20. 1641. called England's Bondage and Hope of Deliverance, p. 10.*

For the Bondage of the Conscience under Liturgy, Beloved, if you turn to *Coloss. ii. 20.* you shall find that the Spirit of God doth by *Paul* blast all these Services at one Breath, invented by Man, and imposed of Necessity upon the Conscience, in using those Prayers which the Service of God annuls. *Ib. p. 21.*

The Fourth Bondage under which the Land hath groaned, is the Hierarchy, and that is the Fall of the Spiritual Government: And, Beloved, it cannot be better parallel'd than to the Hierarchy of Antichrist: It is a Limb of him:

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He exalts himself above all that is called God.
Ib. p. 24.

Knock off the Bolts and Shackles of the Godly, set them at Liberty, and cast off those Shackles whereby the People of God have been so holden. *Ib. p. 26.*

The Church of God is the Spouse of Christ; the Spouse of Christ must not put on a *Babylonish* Garment, lest she be taken for a Whore. It is a Shame for a Spouse to be in a Whore's Garment; and therefore we must not go about to paint the Service of God with our Colours, nor with the Colour of our Devotion. *Ib. p. 28.*

Surely, if there be a Toleration of the Book of Common-Prayer, which is a Weakening to the People, dulling their Spirits, wearying the Minister, making him unable to go on in his Preaching, exhausting of their Spirits, &c. yet bind it not upon those Ministers that are able to pray, and able to preach. *Ib. p. 29.*

What hath been more used by the Bishops of our Time, especially by the Archbishop of *Canterbury* in his Hierarchy at *Lambeth*, in his Courts of Inquisition, High Commission, I would say, than Excommunications, Deprivation, and Degradation of Learned and Zealous Ministers, and Teachers of the Word of God, and other his Majesty's Subjects, as far as his Power could extend. *A Crystal for the Clergy, 1641. p. 6.*

Your Petitioners hearing the Quotidian Cries of the People, in what lamentable Deploration they

they exclaim against the Lordly Bishops and Archbishops, do beseech you to revolve their Insultations, and what general Danger they have brought unto the State, and woful Perils to the whole Commons; and do therefore request your Honours to clip off some of their illimited Power, and extended Authority; and that they would be devoted out of the House of Peers; for they hinder and procrastinate the Establishment of Religion, which have been a long time expected, to the universal Grief of this whole Nation. (o) *The Apprentices of London's Petition to the Parliament, subscribed with the Names of above 30000 Apprentices. 1641.*

From this Prelatical Pride, and their Lordly Dignities:

From all their Superstitious Vanities and Popish Ceremonies:

(o) *All the World (says Dr. Nalson upon the Apprentices Petition) was now run into one Trade, that of State-mending, or Church-modeling, in which Matters the Godly and Well-affected have ever had in their own Opinion such a peculiar Gift, that every Blue-Apron Boy behind the Counter undertakes as boldly, as if he had served an Apprenticeship at the Council-Board. Nalson's Collections, Vol. II. p. 775.*

And my Lord Clarendon and another Historian inform us, that the Petitions in those Days were generally procured by a strange Disingenuity, which came extremely in Practice. First, they usually prepared a Petition very reasonable in the Substance, which they carefully communicated at some publick Meeting, to get it received with Approbation. The Subscription of a few Hands filled the Paper itself, which contained the Petition, and therefore more Sheets were annexed for the Reception of the Number, which was to countenance the Undertaking. When many Hands were procured, the Petition itself was cut off, and a new one drawn answerable to the Design on foot, and the long List of Names subscribed by the former Petitioners. Clarendon's Hist. of Rebell. Vol. I. p. 161. Echard's Hist. of England, Vol. II. p. 204.

From

From their late Innovations and mischievous Policies :

From the cursed Oath *Ex Officio*, and High Commission Cruelties :

From the *Romish* Clergy, and the People's unsufferable Miseries :

From their greedy, gainful Visitations, and the Churchwardens enforced Perjuries :

From their most corrupt Courts, and their vexing Slaveries :

From all their Fruitless Shadows and Hypocritical Formalities :

From their Hatred and Malice against Christ's appointed Ordinances :

From their needlessly devised and troublesome Conformities :

From all their illegal Proceedings and oppressing Tyrannies :

From their sinful Synods, and all their Papal Hierarchy :

From *Abaddon* and *Apollyon*, with their Priests, Jesuites, their Favourites, and all their furious Blasphemies :

Good Lord deliver us !

A short Litany, in the short View of the Prelatical Church of England, by Richard Bernard of Batcomb, p. 39. 1641.

The Injunction of Forms of Prayer upon all Men, turns that which in the beginning Necessity brought in for the Help of Insufficiency, to be now the Continuance and Maintenance of Insufficiency, and a Bar to the Exercise of able and

and sufficient Gifts and Graces; as if because some Men had need to make use of Crutches, all Men should be prohibited the use of their Legs, and enjoined to take up such Crutches as have been prepared for those who had no Legs.

(p) *Lord Say and Seal's Speech touching the Liturgy.*

Thou may'st, by the Perusal of this Book, clearly see what manner of Persons these Clergymen be, that favour the present Course of his Majesty against his Parliament and People, and dislike and malign the Ways of the Parliament: They will appear unto thee to be such as cannot endure the Purity, Power and Strictness of the true Religion; that hate Reformation, and to be brought in their Hearts, Religion, and Lives to the Holy Word of God; that seek themselves, and not the Things of Jesus Christ; that are given over to vile Affections, to Superstition, Ambition, Persecution, Covetousness, Malignity, and all Wickedness, and knowing the Judgment of God, and what they deserve that committ such Things; yet not only do the same, but have Pleasure in them that do them. *Epistle to the Reader before*

(p) *This great Palnet and greater Casuist, publicly in the House of Lords, avowed to a Bishop, (making use of that Sentence, that Evil was not to be done that Good might come of it) that it was not to be understood with relation to publick Changes, but unto private Men's Affairs. Sir Philip Warwick's Memoirs, p. 396.*

White's First Century of Scandalous, Malignant Priests.

These Priests of *Baal*, Sons of *Belial*, that know not the Lord, whose Sins are very great before God, in making Multitudes abhor the Offerings of the Lord, are taken away and removed, as filthy Rubbish from the House of God. *Id.*

Observe of what Spirit these Men are, that side with Honour, plead for, and receive unto them such Priests of *Baal*, *Bacchus*, of *Priapus*. Doth not their Affection unto, and high Esteem of such unclean Beasts, abundantly evince, that they serve and prostitute themselves unto the same Dunghill Idols and filthy Lusts, and that they are all of the same Father? *Id. ib.*

The Use of bowing at the Name *Jesus*, intimates unto the People's Minds an Opinion of some Excellency in this Name above *Jehovah*; and if they do by this Name *Jesus*, worship the Person *Jesus*, yet this teacheth the People a most gross and impious Error, in preferring *Jesus* before God the Father. Yea, it is plain, they prefer the Name *Jesus* before the Person of Christ; seeing when *Jesus* is named, they worship with Cap and Knee, but none at all when Christ is named. So they shew thereby, that this their Worship appropriated unto, and terminated in the very Name and Syllable of *Jesus*; as Bishop *Andrew's* blusheth not to affirm in his Court-Sermon on *Phil.* ii. 10.

(9) *Jesu*

(q) *Jesu Worship confuted*, by Henry Burton,
1641. p. 4.

Many of our Lawn Society are so question'd in this Parliament, that they are in Jeopardy of their Lives or Fortunes. The *Wren's Nest* is found to be so defiled, that it is believed he must leave his Liberty, and betake himself to a Cage; and *Canterbury* himself, the Metropolitan, and first Patron in this Cause, now wants a Patron to countenance him: He that so lately, so powerfully labour'd to promote his Cause, is now promoted to the *Tower* himself. *A Rent in the Lawn Sleeves; or, Episcopacy Eclipsed*, 1641. p. 4.

(q) I had the following Letter, relating to the Bowing at the Name of Jesus, communicated to me by a worthy Friend in Cambridge.

Gentlemen,

According to the Command of his Lordship the Earl of Manchester, signified to us by his Lordship dated from York Leaguers June 21. we are to desire you the Master and Fellows of your College, to give us Information in Writing of the Names of all such of your College as have practised Bowing at the naming the Name of Jesus, Adoration towards the East, or any Ceremony in Divine Service, not warranted by Law; since they were forbidden by both or either Houses of Parliament: And this we desire to be done by you, or some of you, within four Days after the Date of these Presents, and to record in Writing the Names of all the Fellows of your College.

Cambridge, July
16. 1644.

H. Mildmay.

Nathanael Bacon,
Hum. Walcot Sen.

Edw. Clenche.

Robert Vinter.

To the Master of _____
or in his Absence to the
President, or Locum te-
nens thereof.

The Surplice is like our Power, scorned and slighted, disrespected generally, and termed by our nice Puritans the Smock of the Whore of Rome. The Organs are threaten'd to be put to as much Silence, as his Grace of *Canterbury* and some others of his Episcopal Fraternity put many Ministers: And the Altar, by whose Steps we did hope to ascend to the Top of our Ambition, is taken away and demolish'd, and no more Sign of it left, than of our Power and Authority. *Id. ib.*

The Country Proverb is, that *Good Ale never wants a Friend on the Bench*; nor doth any notable Design of the Devil against Reformation ever want a Friend or two upon the Episcopal Chair. The Truth is, there are no baser Priests, than base Bishops: Nor is there any Rank of Men under Heaven that furnish the Devil with Chaplains more to his Mind, better instructed for the Kingdom of Darkness, readier either to sing or say Mass at his Elbow, than these are. *Os Offortanum; or, a Bone for a Bishop to pick, against Gr. Williams, Bishop of Ossory, by the Author of Anticavalierism, 1643. p. 3.*

Our humble Suit is, that the Ministers in the City and Country that have declared themselves Malignants, especially such as have been convicted and adjudged by the Honourable House unworthy of their Places, may be seiz'd upon, and so kept from opening their Mouths against God, the Parliament, and all Goodness, as they daily do, to the exceeding Prejudice of
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the Cause in hand ; and other Godly Ministers appointed to supply their Places, and their Livings for present sequestred for their Pains. We humbly shew to this Honourable Court, that, according to the Privileges, it may please God to apply a present Remedy ; so we shall humbly pray. *The humble Petition of divers of the best-affected Ministers in the City of London, to the Lords and Commons, 1643. p. 4.*

This is the Protestant Religion at Oxford ; these are the Result of their Deans and *Stuarts*, and *Duppacs*. Do you not think *Armagh* and *Prideaux* have wrought a goodly Reformation ? Are these their Disciples, their wicked Catechumens ? I think *Incubusses*, and *Succubusses*, are Angels of Light to these, these Blasphemies Incarnate. *Mercurius Britannicus*, Numb. 23. p. 178.

Aulicus tells us of an Ordinance of Parliament given to the Earl of *Manchester*, for displacing Masters and Fellows of Colleges in *Cambridge* ; and is it not time, for the Colleges were grown very Abbeys and Priories. Oh ! the Pottle-Pots of Sack and Claret ! Oh ! the Double Jugs of Ale that have frequented those Learned Cloysters ! And usually the Master he had a Wife, and a Daughter or two, and they kept a Monastery or Nunnery in Part of the College ; and those were such Carnal Arguments to the young *Scotists* and *Thomists* ; and you will not believe how the Fellows and the young Fryars would resort to the Master's Lodgings, and what
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Logick they would use to prove simple Fornication lawful ; and what Divinity they had for illegal Copulations. Oh ! there was *Martyn*, Master of *Queen's*, one that commenced as high a Degree of Luxury as any ; and *Couzens* of *Peter-House*, that was made up of Oaths and Perjury ; and *Beale* of *S. John's*, that was all Pride and Prerogative ; and *Bambridge* and *Love* of *Bennet*, the two learned Neutrals of *Cambridge*, that have been taking a Nap, and sleeping at our Distractions. I am amazed at these Learned Things in Scarlet, that they look not red in the Face as well as the Gown, thus to withdraw their Hands from a Reformation. Were *Jewel*, *Bucer*, and *Cranmer* alive, they would be ashamed to own these Codlings of *Cambridge*. I am ashamed these *Jonahs* should be thus sleeping under the Deck in a Storm ; but the Assembly is better without these Me-reors and rotten Stars ; they would prove but feately Juniors at the best ; and this Character I have justly branded their Worships with. *Mercurius Britannicus*, Numb. 22. p. 172.

He tells us of *Cornelius Burgess's* first Sermon in *Paul's*. *Aulicus*, it is well observ'd, thou sees that we have not a *Cornelius Tacitus* amongst all our Clergy : We have the *Cornelius*, the good Centurions, the Preaching Divines ; and you have all the *Tacitus's*, the Dumb Dogs, and the *Mute Personæ* at *Oxford* ; the Doctors that are out of Breath with preaching twice a Year ; for they fed so upon the Rumps of fat Capons in the

the Times of Peace, that it hath made their Divinity too greasy and gross for the Pulpit in the Time of War. *Ib. p. 171.*

As for the Book of Common-Prayers, I say 'tis abused every Day by all that use it; for the very Use of it is abusive to the Church of God. Nothing more nourishes and fosters a dead, drunken, prophane, ignorant, dronish Ministry, than the Book-Worship, which a Boy of seven Years old may say, or any half-drunken Pot-Precacher out of an Alehouse may perform, while all the rest sleep securely about him.

If the Puritan or Protestant prevail, says the Papist, I am undone: If Law and Parliament prevail, say Projectors, Monopolizers, there will be no living for us: Nay, say our Prelatical Pulpit-Poisoners, nay Press-Poisoners, nay Prince-Poisoners, nay University-Poisoners, nay Kingdom-Destroyers, our High-Commission Court, nay the whole Hierarchy, and very Name of Episcopacy will be rooted out; so that there will not be so much as a Door or Cranny for Popery to peep: So that they venture Purse, Person, nay Neck and all, rather than the Kingdom of Antichrist shall down. *Medicine for Malignancy, by W. L. 1644. p. 40, 43.*

The *Star-Chamber* and High-Commission Court were the Cause of suspending many godly Ministers in the Kingdom, which only erected and countenanced the corrupt Clergy, setting up Idol Shepherds, or Dumb Dogs, Prophane

phane Fellows, that by their Preaching or Practice endeavoured the Advance of Atheism, Popistry, and Prophaneness, and trampled under foot the Truth of the Gospel, crying down the Power of Godliness, pressing Men to content themselves with their dumb, cold, heartless Services and Ceremonies. Indeed, the Cashiering these Courts, the High-Commission, or the Votes of Popish Peers or Prelates in Parliament, made Way for Reformation: For these were so prevalent, that they strangled the Man-Child of Reformation, even in the Cradle, nay in the very Birth. *Ib. p. 45.*

The Parliament's Care for Religion appears in setting up so many faithful, powerful, and conscientious Preachers in Places where was nothing but Atheism and Prophaneness; where a Company of Idol Shepherds and Dumb Dogs was maintained, and to undeceive the poor, misled, ignorant People. For I verily believe those printed Papers and Pamphlets, sent out in his Majesty's Name to delude the ignorant People, together with our Episcopal, Prelatical, Popish Priests, have done more Hurt by their Writings and prophane Preaching, than all the Popish Army; for these couzen'd the People of their Senses, or else they would have never deserted so precious a Parliament, (than which I dare boldly say, *England* never saw more careful and faithful to its true Welfare) to hearken to the Charms, and dance after the Pipe of that ungodly Rant; that with *Joab*, whilst they
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are seemingly embracing them in one Arm, shall stab them to the Heart with the other.

Ib. p. 49.

Have you not heard enough of Episcopal Usurpations and Tyranny exercised over God's People even of later Times? Perhaps you held it a Point of Wisdom to be ignorant of the Ways and Worship of God, and were willing to embrace the Hierarchical Hotch-Potch, composed of the *Egyptian* Onions and Garlick; which these cunning Confectionaries, or rather Infectionaries, had jumbled together: Which whilst you were supping, you were not so wise as the Children to find out the *Coloquintida* of the Pot, which would have poison'd us all. *Ib.*

p. 57.

They had not only poison'd and pester'd the Church with their Will-Worship, and Humane Inventions, by cringing in the Church, but climbing high in the Courts of Judicature, that the Kingdom was in such a poor Condition, that no Court could proceed in any thing that crossed or contradicted their *Will*. Therefore *William Laud* had not his Name for nought: To tell you plain, *Will was Lawed*, and *Law was Willed*: Those that were ignorant of Uprightness advanced to the University, there to commence artificial Knaves; and when they are sufficiently *Oxonized*, they shall be cashier'd the Company of Roundheads. *Id. ib.*

These *Egyptian* Magistrates have turned the Prerogative Staff the Scepter into a Serpent,

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(whose

(whose Sting remains;) and as the Rod of *Moses* and *Aaron* were Plagues to *Pharaoh*, so these Impostors, these Wizzards or Enchanters, have made the Prerogative-Staff a Plague both to the King and Kingdom of *English Hebrews*, by bringing up Frogs, Lice, Grasshoppers, Locusts, Caterpillars, &c. insomuch that they have not only filled the Land, but the King's Court: Nay, these croaking Vermine crawl into his very Bed-Chamber; nay, 'tis reported into his very Bed also. *Ib.* p. 91.

If you say, the Bishop's Ordination makes not one for ever a false or Antichristian Minister, I grant it, because 'tis no Mark to them that renounce it: *Babylon* is no *Babylon* to those that are gone out of it. But what is this to your Ministry or Ordination, who are Mark of *Babylonish* Ordination? Renounce it, come out as the Spirit calls you. *Shadows flying away*, by *J. Saltmarsh*, p. 12.

Will you undertake for the Assembly, that they shall stand to this, that all their former Ordinations by Bishops is null? If so, we are agreed: If not, all the other Necessaries are no more than *Ahab's* Peace. *What Peace, saith Jehu, so long as the Whore Jezabel is alive?* So what Ministry, so long as the Whoredoms of *Babylon* remain? *Id. ib.*

All the Ten Persecutions did not so much hinder and quench the Propagation of the Gospel, as this *Coloquintida* of Tythes has hinder'd and disparaged it. *The Priests routed in their*
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Front-Guard of Tythes, by the Shoemaker of Martins Le Grand, 1652. p. 3.

If our Liturgy be not a Mass of Superstition, and superstitious Ceremonies, we profess we know not what Superstition is. To instance but in one Particular, namely in the grand Ceremony of Adoration and kneeling at the Sacrament; Hath it not been the Staff and Strength of that abominable Idol the Breden God? *The Anatomy of the Common-Prayer Book, p. 3. Re-printed 1660.*

The Superstitions of our Common-Prayer Book are so great and so many, that if Paul were here and saw them, he would undoubtedly cry out, *Men and Brethren, I see that in all things ye are too superstitious. Ib. p. 4.*

What Reason is there that we should groan still under the Burden of a Liturgy, borne in upon us under the Name and Nature of a Mass, which is nothing but a *Mass of Idolatry*, and an Idol of Abomination? The Name is a Name of Blasphemy out of the Devil's *Cabala*, as we take it. *Ib. p. 5.*

Who have been the Incendiaries and Firebrands to melt away the King's Love to his Subjects, and the Subjects true Loyalty to the King, but these Liturgian Lords, and their Jesuited Confederates, together with their Popishly and Hellishly prophane Priests, Officers and Appendices? To prove these, or any of these, were to shew a Man the Sun. But to the Purpose in hand; the Service-Book is the main

Engine, it is the Saddle, and we (to speak a homely Truth) are the Asses; the Hierarchy, and their Adherents, are our Riders: The Saddle hath so pinched and galled our Backs, that we know not how to take on the Burden of the Lord Jesus, tho' it be very light: Our Riders have with Spur and Rod of *Rhadamantean* Courts, and Temporal Usurpations, so jaded us, that they have almost rid the Spirit of Zeal and Courage out of us; and had they got the Saddle, with some more new Girts and Trappings, upon the *Scots*, (as they intended) they had gone near to have rid Religion and Policy to Death. *Ib. p. 6.*

Observe by the way, that if the Altars now erected were of God, they would be an Abomination to the Prelates and their Faction; but as they are Altars of *Baal*, erected and maintained by *Baalites* and *Baalamites*, so they, and all their Accoutrements, and the Service-Book, are an Abomination. *Ib. p. 11.*

We come now to the last Piece of the Matter of the Liturgy, but not the least sinful, namely the *Litany*, not a Stump, or the Limb of *Daga*, but the Head of the Mass-Book. Of this it may be truly said, as one said of the *Pharisees* Sin, that it was either the Sin of the Holy Ghost, or a Sin very nigh it: So the *Litany* is either Blasphemy, or very near Blasphemy. This *Litany* is a very *fascinating Fardel* of Tautologies and Bartologies: There are many Desires to be deliver'd from Things, from which there

there is not the least Danger, no more than' of the *French Pox*, the Danger of being drunk at a *Whitson-Ale*, or a Purse cut at a Stage-Play, and not so much. *Ib. p. 26, 27.*

The Common-Prayer Book settles such blind Fellows over People who can neither feed nor lead: What we pray you is the Procreant and Conservant Cause of dumb Dogs, that cannot bark; idle Shepherds, saying *Sir-John's*, mere Surplice and Service-Book Men, such as cannot do so much as a Porter in his Frock; for he does Service, and the Priest only says Service. Is it not the Service-Book? *Ib. p. 32.*

Such dumb *Diego's*, or devouring Caterpillars, might rightly be called, as the Prophet speaketh, *Foolish Shepherds*; and so the Service-Book the Instrument of a foolish Shepherd: They truck away their Souls and the Souls of others for a Crust. Are they not then arrant Fools? And this foolish Instrument the Service-Book is the Broker in this unhappy Bargain. The *Goliath-Staff*, wherewith they maintain all their Brags against the Host of *Israel*, is the Service-Book, which is the *Helena* of the Hierarchy. *Ib. p. 32, 33.*

This Book was the Strength of *Philistine* Prelacy, and a Bridle with a Curbing-Bit to stop, to wind, and turn them at their Pleasures; yea sometimes to cut them in the Mouth, if they deliver'd any such Part of God's Counsel as touch'd their *Copyhold*; besides the scoffing Calumnies

Calumnies that the Prelates and their Janizaries would put upon them. *Ib. p. 33.*

The Service-Book and the Prelates, the Cup and the Cover, the Mother and the Son, should be cast out together. *Ib. p. 49.*

The Hierarchy and Service-Book are resembled already to Mother and Child; so may they be two Twins, begotten and born of Pride and Superstition, nursed and brought up in the Lap of Covetousness; these Twins are born together, live together, and must die together. *Ib. p. 56.*



CHAP. III.

A Vindication of the COVENANT.



Covenant is a Golden Girdle to tie us fast to God; it is a joining and glewing ourselves to the Lord; it is a binding ourselves Apprentice to God: It is not only commendable, but very necessary (and for this Cause you are met here this Day) to enter into a Bond a second time, to bind and enroll yourselves again unto the Lord, to make up this Hedge, to tie this Golden Girdle, and to join and glue yourselves once more unto the Lord, in a perpetual

petual Covenant never to be forgotten. *Calamy's Sermon before the Lord Mayor, Jan. 14. 1645. called, The great Danger of Covenant-refusing and Covenant-breaking, p. 2.*

You should take it a second time, because of the many glorious Deliverances and Salvations which God has vouchsafed us: For since *June* last, we have had about sixty considerable Blessings, or Mercies; which all are as sixty Arguments to call upon us to renew our Thankfulness, and our Covenant also. *Ib. p. 3.*

The Apostle, in four Verses, reckons up nineteen Sins as the Causes of the Miseries of the last Days. I may truly call these nineteen Sins *England's Looking-Glass*, wherein we may see what are the Clouds which hinder God's Countenance from shining upon us. Even these nineteen Sins, which are as an Iron Whip of nineteen Strings, with which God is whipping *England* at this Day; which are as nineteen Fagots, with which God is burning and devouring *England*. *Ib. p. 5.*

There are two sorts of Covenants, Devilish and Hellish Covenants, and Godly and Religious Covenants. First, there are Devilish and Hellish Covenants, such as the Holy League, such as our Gunpowder Treason; such are our (r) *Oxford Covenants*, for the Destruction of the

(r) This is the extraordinary Person of whom Dr. Calamy, (like a dutiful Grandson) has in his *Abridgment of Baxter's Life, Vol. II. p. 5.* given so great a Character; and in his *Letter to Mr. Archdeacon*

Parlia-

Parliament and Godly Party. Secondly, there are Godly and Religious Covenants, such as this is which you are met to take this Day: And it was said by one of the Reverend Commissioners of Scotland, at the first taking it at Westminster, That if the Pope should have this Covenant written upon a Wall over-against him, sitting in his Chair, it would be to him like the Hand-writing of Belshazzar, causing the Joints of his Loins to loose, and his Knees to smite one against another. And I may add, that if it be faithfully and fully kept, it will make the Devils in Hell to tremble,

Echard, has endeavour'd to clear from the Charge which is brought against him by that Historian, of being an Incendiary; and how much he was so, must be submitted to the judicious Reader from hence to determine. I think his Changeableness and Inconsistency may be sufficiently proved from several Authors. We are told, That when the Bishops did bear Rule, he obey'd the Laws, Canons, Injunctions, Orders, Ceremonies. (we say not only wearing the Surplice, reading the Service-Book, and crossing in Baptism, which many honest and godly Ministers in those dark Days did likewise perform) but reading the Service at the High Altar, preaching in a Surplice and Tippet, bowing at the Name of Jesus, and so zealous an Observer of Times and Seasons, that being sick and weak upon a Christmas-Day; yet, with much Difficulty, he got into the Pulpit, declaring himself there to this purpose, That he thought himself bound in Conscience to preach that Day, lest the Stones of the Streets should cry against him. And yet, upon the wonderful Turn of the Times, Ejection of Episcopacy, and Advance of Presbytery, he did presently, and without Delay, not only alter the same, but instructed the People in Presbyterian Principles. And in a Fast Sermon upon Christmas-Day, 1644, p. 41. used the following Words: This Year, God by his Providence has buried this Feast in a Fast, and I hope it will never rise again. See Public Incendiary, p. 7. Presbyterian Unmask'd, p. 158. Mercurius Memippenus; or, The Loyal Satyrist, p. 6.

as fearing that their Kingdom will not long stand. *Ib.* p. 7.

On our parts, when we take the Covenant, we make a Delivery of our Bodies and Souls into the Hands of God; we alienate ourselves from ourselves, and make a Deed of Gift of ourselves, and give the Lock and Key of Head, Heart, and Affections to the Lord. *Ib.* p. 19.

A Covenant is a Cord to tie us to God; and now God hath made an Iron Whip of these Cords, which we have broken asunder, to whip us withal. *Ib.* p. 23.

Are there not some that write against the Covenant, and say in effect, that the Perjury committed about it, is rather in taking than the breaking it, and that it was not a Right, but a Rash Oath? Which I speak not only to the Shame of those that write this, but also to the Shame of those who suffer such Things to be written, and yet to go unpunish'd. *Ib.* p. 27.

The Consideration of our often breaking our National Covenant, which we come this Day to renew, is a Sin in *Folio*, a Sin of a high Nature; and if ever God awaken Conscience in this Life, a Sin that will lie like a heavy *Incuba* upon it; a greater Sin than a Sin against a *Commandment*, or against an Ordinance; a Sin not only of Disobedience, but Perjury; a Sin of Injustice, a Spiritual Adultery; a Sin of Sacrilege; a Sin that not only brings Damnation upon us, but casts such an horrible Disgrace and Reproach upon God, that it cannot stand

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with

with God's Honour not to be avenged of a Covenant-breaker. *Ib. p. 32.*

The Covenant you are to take this Day, the Happiness or Misery of *England* depends upon the Keeping or Breaking of it. If *England* keep it, *England*, by keeping Covenant, shall stand sure: If *England* break it, God will break *England* in pieces: If *England* slight it, God will slight *England*: If *England* forsake it, God will forsake *England*: And this shall be written upon the Tomb of Perishing *England*; *Here lieth a Nation that hath broken the Covenant of their God.* Remember what you have heard this Day, that it is the Brand of a Reprobate to be a Covenant-breaker; it is the Part of a Fool to vow, and not to pay his Vows: It is such a high Prophanation of God's Name, that God cannot hold a Covenant-breaker guiltless: It is Perjury, Injustice, Spiritual Adultery, Sacrilege; and the very lifting up of your Hands this Day, (if you don't set Heart and Hand to work to keep Covenant) will be sufficient Witness against you at the Great Day: The very Stones of this Church shall be Witness against you, if you break Covenant; the Lord will watch over you for Good if you keep it, and for Evil if you break it; and all the Curses contained in the Book of the Covenant shall light upon a Covenant-breaker. The Lord give you Grace to keep close to the Covenant, and in keeping it, to keep God and a good Conscience; which are both lost by Covenant-breaking. *Ib. p. 34.*

You made the Solemn League and Covenant, and sent it to us to espouse us, that we might send it to you to espouse you; and it was sent and prevailed mightily, as an Instrument of War, even as the Jaw-Bone which *Sampson* slew the *Philistines* with, as the Ram's Horn that blew down the Walls of *Jericho*; but now you have suffer'd this Jaw-Bone to be thrown away, and this Horn of your Salvation to depart from *Israel*, and to be prophanelly used like unto the Horn of a Sow-Gelder. *Remonstrance of the General Assembly of the Kirk of Scotland, to their Presbyterian Brethren in England under Persecution, 1652.*

Our Solemn League and Covenant of September 1647, is not only warrantable for the Matter of it, and Manner of entring into it, but also of such Excellency and Importance, that it will be very hard in all Points to parallel it. *A Testimony to the Truth of Jesus Christ, and to the Solemn League and Covenant, subscribed by the Ministers of Christ within the Province of London, Dec. 14. 1647. p. 27.*

Such an Oath this is as for Matter, Persons, and other Circumstances, the like hath not been in any Age, or Oath we read of in Sacred or Humane Stories, yet sufficiently warranted by both. The Parties engaging in this League are three Kingdoms, famous for the Knowledge and Acknowledgment of Christ above all the Kingdoms in the World. *Nye's Exhortation at taking the Covenant, Sept. 25. 1643. p. 1.*

The Oath is such, and in the Matter and Consequences of it of such Concernment, as I can truly say it is worthy of us, yea of all these Kingdoms, yea of all the Kingdoms of the World ; for it is a swearing Fealty and Allegiance unto Christ the King of Kings, and giving up all these Kingdoms to be subdued more to his Throne, and ruled more by his Sceptre, upon whose Shoulders the Government is laid. *Ib. p. 2.*



Flowers of RHETORICK, by way of Allegory, Metaphor and Similitude, &c.

K NOW you, that Logick and Philosophy, in which you are better versed than in the holy Word of God, are not Inventions or Institutions of Jesus Christ and his Apostles, but of the Devil and Antichrist, with which they have mainly and principally upheld their black, dark, and wicked Kingdom. *Lilburn's Answer to nine Arguments written by J. B. 1638. p. 2.*

I rest your opposing Oppugner in the Truth's Behalf against all Antichristian Errors, and Maintainers thereof, tho' in most cruel and close Imprisonment in Irons, which my bloody Prelatical Enemies desire should shortly put a Period to my Days. From the *Fleet*, the Prelate's
fiery

fiery Furnace, yet to me God has made it a delightful and rejoycing Palace and Castle, in which I stand Centinel Night and Day, to defend *Sion*, the City of the Living God, from her Enemies; desiring all my Fellow Brethren, valiant Soldiers of Jesus Christ, to lend me their best Assistance, with the choicest of their Spiritual Weapons, that so we may hand in hand, with Violence, tumble down to the Ground the tottering Tower of *Babel*. *J. Lilburne. Ib.*

p. 43.

I hope that as we are descended from that Ancient and Noble *English* Quiver, we may prove ourselves a right Sheaf of *English* Arrows, well united, well feather'd, and sharply pointed for Publick Use. *Sir John Wray's Speech at the Impeachment of Lord Strafford and Canterbury, Feb. 26. 1640. Eight Occasional Speeches, p. 9.*

We have thus long under our Feathers many Ostriches Eggs, which (as some observe) are longest in hatching; but once hatched, can digest Iron; and we have many Irons in the Fire, and have hammer'd some by the Anvil of Justice into Nails; but we have not struck one Stroke with the right Hammer, nor riveted one Nail to the Head. *Id. ib.*

My Lords, in the Time of King *Richard I.* one of this Man's Predecessors, a valiant Bishop went into the Holy War: This Bishop hath raised a War at home in his own Diocese, a War not against *Saracens, Barbarians, Turks or Infidels,*

Infidels, but against good and well-disposed People. I know not what Style to give this War; without Doubt, this was no Holy War.

The Weapons of his Warfare were 28 Injunctions, 139 Articles, containing 879 Questions.

The Soldiers were Chancellors, Commissaries, Officials, Commissioners, Rural Deans, &c. Himself commanded in Chief.

The Ways of Assault and Killing were by Excommunications, Suspensions, Deprivations.

The Magazine in which all these were originally lodged and hatched, was the superstitious and malicious Breast of this Bishop.

This Diocese was the Stage where the direful Tragedies of this War were acted for two Years and upwards. *Sir Tho. Widdrington's Speech upon delivering Articles of Impeachment of the Commons, &c. against Matthew Wren, Bishop of Ely, July 20. 1641. p. 12.*

I am commanded to lay this great Malefactor at your Doors, one who hath been a great Oppugner of the Life and Liberty of Religion, and who set a Brand of Infamy upon *Ipswich* Education; one who is a complete Mirror of Innovation, Superstition, and Oppression. The Rod of *Moses* was a Serpent at a Distance; it was a Rod when taken into his Hands: This Bishop was a Serpent, a devouring Serpent in the Diocese of *Norwich*. Your Lordships, peradventure, by handling him, will make him a Rod again; or if not, I doubt not but your Lord-

Lordships will chastise him with such Rods as his Crimes shall deserve. *Ib. p. 14.*

To our Dearly-beloved Son, the most Pious and most Religious Primate of the *Roman* Church, and to all our Dearly-beloved Children the Cardinals and Lordly Bishops in *Europe*. Haste, Haste, Post-Haste.

Your entire Prince and God of this World, *Lucifer*, Prince of Darkness and Superstition, King of *Stix* and *Phlegeton*, Supreme Lord of *Gehenna*, *Tartaria*, *Colmakia*, *Samoyedia*, *Lappia*, *Corelia*, and *Colmagoria*, Prince *Abyffus*, and sole Commander of *Siberia*, *Alteania*, *Pechera*, and of all the Infernal Furies, and their Punish, the Jesuites, Priests, and Seminaries: Sendeth Greeting. *News from Hell, Rome, and the Inns of Court, &c. Printed in the Year of Grace and Reformation 1642. by J. M. p. 1.*

Thus, as in a Landskip, you have seen both the Aim and Frame of my Text, which by the Key of Analytical Reason may be unlocked and opened into a Gallery, which leadeth us into two most fair and spacious Rooms. *Sclater's Sermon at London, 1642. p. 5.*

These are the Parts in which, as in a Piece of Arras display'd, I have shew'd you the several Pictures folded up in the Scripture, which (were it happily in a skilfuller Hand) might be branched out farther, and embroider'd into more Variety, as some rich Piece of Tissue wrought full of Demonstrations. *Ib. p. 6.*

I see

I see more Corn under my Hand, than I can thrash out speedily, and therefore I must remain your Debtor until another time, only mentioning one or two Heads, and that (like *Gideon's Soldiers*) lap and away. *Mr. J. Shaw's Sermon at S. Mary's Beverley, upon the Monthly Fast in Christmas Week, 1642. p. 10.*

The foolish Virgins, that have Lamps without true Oil, *Matt. xxv.* want the Oil typed out *Exod. xxx. 23.* made of the dropping Myrrh of true Repentance, the strong Cinnamon of a lively Faith, the large spreading Cassia of universal Obedience, a sweet-smelling *Calamus*, or Oil-Olive of Love. *Ib. p. 12.*

You that are the stronger Flock of Christ, and could journey faster, afford us a little Patience, whilst I unroll the Stone for your Lambs and great with Young to drink a little, and then I'll coast the Shore with what Good-speed I may. *Ib. p. 14.*

This short Inch of Time enforceth me to pass by the Reasons which I had gleaned to assert this Truth; hoping at this time you will take God *upon his bare Word*, and so I with what Haste I can post to the Uses, which are like to *Moses's Ark* from within; and before which, let me now draw out to you *Aaron's Rod of Reproof*: 2dly, *The Pot of Manna*: 3dly, *The Two Tables.* *Ib. p. 17.*

Qu. What Means must I use to get my Heart broken? Answer, Go to the great Heart-maker, Heart-mender, Heart-searcher; by fervent

vent Prayer God claims as well Heart-mending as Heart-searching. Notwithstanding, use the Means we must; as, 2dly, use the Hammer of the Law of God, *Fer. xxiii. 29. Ib. p. 19.*

Shall I think that a Man that will swear and roar, and curse, and pox, and plague; shall I think that this Man of *Belial* has Christian Courage? He may have a *Moral Magnanimity*, as a Heathen, as a *Roman*; but he wants the Courage of a (s) Saint. *Simeon Ash before the Commanders of the Military Forces, May 17. 1642. p. 17.*

A valiant Captain, when the Field is fought, and the Victory is got, bids bring in that Cravant, that Milk-sop, who did run away: Hiss him, turn him out of Doors as the Shame of his Country. When Christ shall come, and call, and say to some *White-liver'd Men*, You were ashamed to appear for the strict Observation of the Lord's Day, would not be seen to favour

(s) This Christian of Primitive Simplicity and Moderation, as Dr. Calamy (in his *Abridgment*, Vol. II. p. 1. 2.) calls him, attended the Lord Manchester to Cambridge, when he had Orders to tender the Covenant to every Member of that famous University: To whom (we are told) the Earl left the Management of that Affair; and none could tax the good old Man of Partiality, Neglect or Unfairness in the Discharge of his Office; for he wrought such a thorough Reformation in that University, that in some Colleges, without the least Regard to Merit, Learning or Old Age, neither Master, Fellow nor Student, were left, but were all expelled the University, with Orders to pack out of Town in three Days; and all this merely for refusing the Covenant, and others put in their room, of no other Reputation, than of great Zeal to the good Old Cause. Fuller's *Hist. of Cambridge*, p. 169. *Querela Cantabrigienlis*, Ed. 1647. p. 21, 22. *Seditious Preachers Ungodly Teachers*, p. 31.

the *Reformation*, which by *England's* Parliament at such time was endeavour'd; and you would not labour to have the Sanctuary swept from all Pollutions; you would be at no Cost to have Christ's Coin bear his Stamp, and alone, to have Ordinances pure, without Mixture; but you would rather, *Iffachar* like, be under Burthens, than struggle for Deliverance. Here-upon you sneakingly left me, my Cause, and Glory in the open Field. Beloved, this will be a Heavenly Hearing to the cowardly Apostate at the last Days, when the Fearful and Unbelieving must be sent into the Lake which burneth with Fire and Brimstone. *Ib. p. 23.*

Clear up your Evidences for Heaven, and keep them so fair, that in the darkest Day they may be legible, easy to be read, without Hacking and Hesitancy. *Simeon Ashe's Sermon, Jan. 4. 1642.*

This encouraged good old *Abraham's* Heart thus to resolve, *I will go on, I will see what God will do, I will put him to it.* *Ib. p. 26.*

Let any true Saint of God be taken away in the very Act of any known Sin, before it is possible for him to repent, I make no Doubt or Scruple of it, but he shall as surely be saved, as if he had lived to have repented of it. *Pryn's Perpetuity of a Regenerate Man's Estate, p. 431.*

Tho' Death cut them down in this very Act of Sin, they cannot perish everlastingly, but their Souls are undoubtedly saved, and received unto Mercy. *Ib. p. 432.*

I say,

I say, that whenever God doth take away any of his Saints in the very Act of Sin, he doth in that very instant in which he takes them, give them such a particular and actual Repentance, as shall save their Souls ; for he hath predestinated them unto everlasting Life. Therefore having predestinated them to the End, he doth likewise predestinate them to the Means to obtain it. *Ib. p. 433.*

The Child of God, in the Power of Grace, doth perform every Duty so well, that to ask Pardon for failing either in Matter or Manner is a Sin ; it is unlawful to pray for Forgiveness of Sins after Conversion ; and if he does at any time fall, he can by the Power of Grace carry his Sin to the Lord, and say, Here I had it, and here I leave it. *Fifty Propositions taken from Brierly's Mouth, Prop. 19.*

The King's Heart is in the Hand of God, and the Hand of God is ordinarily in the Prayers of his People. God moves Kings, and Prayer moves God : A King's Heart is so high, that nothing can reach it but God ; and God is so high, that nothing can reach him but Prayer. When a People have lost the Key of their King's Heart, Prayer is a Golden Picklock to open it. *Caryl before the Lord Mayor, March 27. 1643. p. 33.*

If we shall throughly this Day plough up our Hearts, and going forth weeping, bear this precious Seed, we may at the next Day of this Solemnity come hither with Joy, and bring our

Sheaves of Comfort with us. Against that Feast, I hope Christ will work this Miracle for us, and little less than a Miracle can do it, *turn our Water into Wine.* Ib. p. 38.

Certainly, if *Lucifer* turn Lawyer, we are like to have Justice; and if the Devil turn Divine, we shall have good Doctrine; and consequently if Swearing, Cursing, Blasphemy, Soul-Damning, Unclean, Blood-thirsty Cavaliers, become Curers of our Calamities, Protectors of our Lives and Liberties, Fighters for our Religion and Laws, Honest Men shall turn Knaves, Godliness shall be accounted Impiety, and all Baseness, Wickedness, Hypocrisy, cruel illegal Practices, shall be Law or Religion, and Honesty *pro Confesso*; *Lucifer* must be an Angel of Light *ex Officio.* *Medicine for Malignancy,* 1644. p. 48.

A Sum of the List of the Oxford Junto.

Item, Sir James Strangeways; *Item Gyles Strangeways*; Strange Ways indeed, such are Oxford Ways, your Popish Ways, your Cavaliering Ways, your Prelatical Ways, burning of Towns, plundering of Subjects, bringing over *Irish* Rebels; these are all of that Family, all strange Ways, very strange Ways.

Item, Sir Tho. Smith: This is neither a Gold-Smith nor a Copper-Smith, a Black-Smith, a *Tom. Smith*, an Advancer of Popery, an Advancer

vancer of Popery; one that strikes with a great Hammer at Oxford, I assure you.

Item, *Joseph Jane*, an Hermaphrodite, half a Man, and half a Woman: Don't you think that this will be a goodly Junto, compounded of such *Josephs* and *Janes*, *Henries* and *Henrietta's*?

Item, *Robert Holbourne*, the Counsellor and evil Counsellor: This is a Rasher of my Lord *Bacon*. My Lord *Cooke* hath not a worse Report than I could justly make of this Man.

Item, *John Polewheele*, or *Jack Polewheele*, a necessary Tool in the Junto: For at Oxford all are upon Wheels now, and Poles and Jacks turning and moving, and resting in no Place.

Item, *Thomas Lower*, of the Lower House.

Item, *Ned Hyde*, another Collup of the Lord *Bacon*.

Item, *Richard King*, or *King Richard*; for he is very crooked in his Ways, and hath a Shoulder that stands up for the supporting Popery and the Prerogative.

Item, *Samson Evers*, that hath been so often at Mass with the old Lord his Uncle in the little Room on the Backside of the House of Office in the North: He knows where.

Item, *Sir John Culpeper*, a good able Man, were he honest. This is he that hath had some little Pinchings of Conscience, and hath had a
Fitt

Fitt of the Colick in his Soul for staying at Oxford.

Item, *William Mallory*, an old Cobweb, that used always to hang in former Parliaments, till he was swept out of this. He is one that knows no more what belongs to the State of this Kingdom, than his fallow Dog, or *Ringwood* his Hound; for he never follow'd other Design than Hawking and Hunting in his Life.

Item, *John Whistler*; and I think *John* and the rest of the Junto may all go whistle shortly. *Mercurius Britannicus*, Numb. 22. p. 173, 174. 1644.

Aulicus has got into two Sheets again, to keep his Invention warm this Winter; but he has been hard put to it for furnishing the eight Pages in a Livery all of a Colour; but I can tell you what every College, what every Master and Fellow contributed.

Item, *Christ-Church* sent in the two last Leaves of Half-Quibbles.

Item *Brazen-Nose* sent in the first Leaf; for it is impossible for any without either a Brazen Face, or Brazen Nose, to speak so insolently against a Parliament, and an Assembly, &c.

Item, *Prideaux* the Professor sent in eight Half-Jests, and two Quarter-Quibbles, and an Ounce of Divinity.

Item, *Jasper Maine* and *Bartyn Holiday* sent in three Ounces of Poetical Rapture, and an Ell of strong Lines,

Item,

Item, *Hophney Duppa*, and *Stewart* the Hobgoblin of *Pelagius*, sent in fourteen Invectives, and one and twenty Drams of *Alchemy Divinity*.

Item, *Ned Hyde*, and *Ratcliff* the Reprobate, and *Diego*, and *Gundimore*, and *Bristol*, and *Cottingham*, sent in the Furniture of the first Leaf.

Item, *Henry Fermyn* sent in two fine Conceits, and a Piece printed at the Backside of the Book, at the 20th and 21st Line.

Thus is this *Oxford* Intelligencer repair'd and patch'd up this Week: They are now almost at their last Recruit. *Mercurius Britannicus*, Numb. 23. p. 177.

God, if I may so speak, is *feeling the Pulse of this Nation*; I mean, God is looking into Men's Constitutions, and how we are affected: Methinks I hear the Lord asking the Inhabitants of this Nation, What, will you have your Bishops in their Pomp and Places again? Will you have your Common-Prayer Book in Use again? Will you have your Spiritual (or rather Carnal) Courts in their Power again, where you may escape Scot-free for Fornication, or pay but Ten Groats at most for a Dispensation, if not an Absolution from, at least a Connivance at Adultery? *Love's Sermon at Uxbridge*, p. 20.

When *Zion* said her Sorrow was incurable, then did God undertake to heal her. And was it not thus? Did not we say our Wounds are incu-

incurable? Who among us seven Years ago imagined that this Land should be healed of the two great *Plague-Sores* of this Land, viz. the Common-Prayer Book and Episcopacy, of the lesser Scabs of Deans and Prebends, Chancellors, Archdeacons, Queristers, Promoters, &c. together with their Spiritual Courts, with all the Trumpery of their superstitious Ceremonies? Did we imagine that we should be healed of these Scabs, that they should be thrown out as monstrous Clouts, as execrable Vanities? *Ib. p. 29.*

To seek Truth without Peace, argues a Spirit of Turbulency; to seek Peace without Truth, argues a Spirit of Malevolency; to seek Peace against Truth, argues the Height of Malignity; to seek Peace before Truth, argues a Spirit of Formality; to seek neither Peace nor Truth, is a Spirit that runs amongst our prophane Soldiery; to seek Peace and Truth, argues a Spirit of Christianity. Take a good Quantity of both these Ingredients, a Dram or Scruple will not suffice; read over the Receipt in my Text, it must be the Abundance of Peace and Truth; If the Plaister be as broad as the Sore, you will need a good Quantity of both. *Ib. p. 39.*

Brethren, have a Care of the late Theosophers, that teach Men to climb to Heaven upon a Ladder of Lying Figments. Rather than the Devil will lose his Game, he will out-shoot Christ in his own Bow; he will outlaw the Law

Law quite out of the Word and World; over-
Gospel the Gospel, and *Quiddany* Christ with
Sugar and Ratsbane. *Simple Cocker of Agawam*
in America, 1647. p. 17.

Ye make such a Noise with Drums and
Trumpets, that if I should not speak loud, ye
could not hear me; ye talk with one another
with whole Culvering and Cannon; give us
Leave to talk *Squibs* and *Pistolettoes*, charged
with nothing but *Powder of Love*, and *Shot of*
Reason. *Ib.* p. 76.

Dearly Beloved, Brethren and Sisters, it is
true this Text is a *malignant* one, the Wicked
and Ungodly have abused it very much; but
Thanks be to God it was to their own Ruin.
(t) *Cromwell's Learned, Devout, and Conscien-*
tious Exercise, held at Sir Peter Temple's in Lin-
coln's-Inn-Fields, upon xiii Rom. 1. 1649. p. 1.

(t) This wicked Blasphemer was a Preacher very early amongst the
Sectaries, as we are inform'd by Heath in *Cromwell's Life* called
Flagellum, p. 21. Dugdale's *short View of the Troubles* p. 461.
And Ludlow the Regicide tells us, That when he was talking with him
about settling the Nation, he declared, ' That he looked upon the
' Design of the Lord in that Day, to be a freeing of his People
' from every Burden; and that he was now accomplishing what
' was prophesied in the cxth Psalm: From the Consideration of
' which he was often encouraged to attend the effecting those
' Ends, spending at least an Hour in the Exposition of that
' Psalm.' Ludlow's *Memoirs*, Vol. III. p. 319. And yet before
that, this Hypocritical Villain told Sir John Berkeley, That he had
lately seen the tenderest Sight that ever Eyes beheld, (which was the
Interview between the King and his Children) that he wept plentifully at
the Remembrance thereof, saying, that never Man was so abused as
He, in his sinister Opinion of the King, who he thought was the most
Upright and Conscientious of his Kingdom. Ludlow's *Memoirs*,
Vol. I. p. 199.

But now that I spoke of Kings, the Question is, Whether by *Higher Powers* are meant Kings or Commoners? Truly, Beloved, 'tis a very great Question amongst those that are Learned. For may not every one that can read observe, that *Paul* speaks in the Plural Number, *The Higher Powers*. Now had he meant Subjection to a King, he would have said, *Let every Soul be subject to the Higher Power*; that is, if he had meant one Man: But by this you see he meant more than one, he bid us be subject to the *Higher Powers*; that is, the Council of State, the House of Commons, and the Army. *Ib.* p. 3.

I don't boast, but I speak it to his Glory, that God has vouchsafed to take up his Lodgings in so vile, contemptible, unswept, ungarnish'd a Room as this unworthy Cottage of mine; but it was his Will, and I am thankful for it. *Id. ib.*

If you cannot reach a Book off a Shelf, you take a Stool, and standing upon that Stool, you are able to reach down the Book: The Stool are these Gifts; Grace alone many times cannot reach down such a Notion in Divinity, as it is able to do by the Help of Gifts: Gifts are given for the Help of Grace; they are the Handmaids of Grace, and they bring forth sweetly upon the Knees of Grace. *Bridge's Sermon before the Lord Mayor, 1653. called Grace beyond Gifts, p. 49, 50.*

Take

Take a Man that has Gifts only, and bring him to a Sermon or a Prayer, if there be any fine Expressions, any Daisies, he is mightily taken with them; but now bring a Man that has Grace to a Prayer or a Sermon, and he looks at the Corn, and not at the Daisies so much.

Ib. p. 53, 54.

There are three precious Fruits we are to gather from this Branch of the Tree of Life; and tho' in hearing they may not be so sweet to your Taste, yet I am sure if well eaten, and digested by Meditation and Practice, they will yield wholesome Nutriment to your Souls. *A Wedding Sermon preached by Nath. Hardy, 1653.*

p. 3.

Pass we on to the Obligations laid upon the Husband and Wife: These are summed up by the Apostle in two Words, Love and Fear. *That* the Sugar to sweeten all the Duties of Authority belonging to the Man; *This* the Salt to season all the Duties of Subjection belonging to the Wife. *Ib.* p. 5.

If these convincing Expostulations will not awaken those People who are weather-beaten in Wickedness, and by long soaking in Sin are habituated to do Evil, I must mind them of that heavy Message deliver'd from the Lord by the Prophet *Isaiab.* *Ashe's Sermon at the Funeral of Mr. Tho. Gataker, Aug. 1654. p. 13.*

As Tennis-Balls with Rackets are banded and returned to and fro, so Love amongst cordial Friends hath its Intercourse. *S. Ashe's Ser-*

mon at the Funeral of Mr. Jer. Whitaker, June 6. 1654. p. 2.

Some, tho' they smile upon Christ's Face with a Salute, yet they stab his Body; they kiss his Mouth, and tread upon his Toes. *Ib. p. 31.*

Jeremiah Whitaker, in Reference to whom, that I may speak to your Edification, I will with the Change of one Word only undertake my Text again: *Our Friend Whitaker sleepeth*; and truly I am very confident, if Jesus Christ was here with his Bodily Presence, he would not be unwilling to speak these Words; *Our Friend Whitaker sleepeth. Ib. p. 50.*

Now upon all these Considerations, I appeal unto the Consciences of all ingenuous ones, whether there be not Ground to think that Christ (if here with us) would not give him the Honour of this Compellation, *My Loving Friend Whitaker?* *Ib. p. 59.*

Gray Hairs are Death's Harbingers, which, with their white Strokes, mark and take up Lodgings for Death, the King of Terrors. *Will. Jenkyns's Sermon at the Funeral of Dr. Gorge, Dec. 16. 1653, called, A Shock of Corn in its Season. p. 22*

Look upon him in the full Ear; when he had taken all this Pains to furnish himself with the *Egyptian Jewels* of University Learning and Accomplishments, he was fit to come into the *Canaan* of the Church, to deck and adorn the Spouse of Christ. *Ib. p. 34.*

The

The Blade of his Mind was too sharp for the Sheath of his Body, the Wine too strong for the Cask. *Ib.* p. 45.

Oh! lose not your Tide, and lose not your Spiritual Opportunities: Every faithful and godly Minister is like a Garden in the Spring-time, and the People should be like so many Bees flying every Day into the Flowers of that Garden, to suck out the Honey, and carry it home to the Hive. *Obabiah Sedgewick's Sermon at the Funeral of Mr. William Strong, 1654.* p. 12.

The Reason why the Lord lays this Mustard, these Bitters upon the Teats of the World, is lest we should hang too much upon them. *Tho. Harrison's at the Funeral of Mrs. Reynolds, Feb. 13. 1654.* p. 23.

Having finish'd our Answer to your *Jewish* Tenet, set forth with a Thundering Title, and proclaim'd with the Roaring of a Lion, supposing to fright the Lambs of Jesus, feeding peaceably in the pleasant Pastures of his Word and Ordinances. *The Priests routed in their Front-Guard of Tythes,* p. 18.

I have found you true, faithful, plain, and open Vowels, when false Witnesses were at best but *Ædiphongs*, and quite out of Christ's Cross-Row, with their painted Faces, and forked forged Fictions. *Epistle Dedicatory to John Rogers's Bethshemesk,* p. 31.

The

The Gospel to a Nation is like the Book of *Canticles*, which begins with a Kiss, and ends with Spices. *Ib. p. 33.*

Ye know, dear Saints, that the sweet-spirited Nightingales and Robin-Red-Breasts cannot endure Cages, but will soon die: Nor can precious Souls be cooped up, or kept in Durance under any Form whatsoever, but they must be left free to fly up and down in Christian Liberty. *Ib. p. 47.*

If they find a Needle (hereby) to go through their Hearts, I hope it will draw after it a fine Thread of Faith and Love, to sow them up unto Christ and his Way. *Ib. p. 55.*

For tho' Truth be as good a Diet as Partridge or Pheasant, yet it is not to be served in or carved out raw, Feathers and all; no, but cooked and season'd, and now and then you have a pretty tart Sauce to it too, to whet your Stomachs: I pray accept of it, and say Grace to it, and fall to, and much Good may it do you. *Ib. p. 74.*

Heavenly Souls come hither, soop here of the sweet River which runs in this Street, not as it rises from the Bowels of the Earth, (in Parts, Learning, Wit, or the like) but as it runs from the Bosom of the Father, the Throne of the Lamb, having Corrupt Nature and Creature Forms for its Nadir, and Humane Perfection for the Pedal Point; having the Spirit for its Zenith, and Vority for its Vortical Point. *Ib. p. 76.*

Genera

[III]

Generation-work is like the gathering of Roses, which in the gathering it may be they prick the Fingers ; but when they are gather'd they are sweet. *Ep. Ded. to Tho. Jacomb's Sermon. preached at Paul's, Oct. 26. 1656.*

David served by the Will of God ; God cut out his Work, and David was but his Journeyman to make it up. *Ib. p. 6.*

Faith and Love are the two great Graces of the Gospel ; Faith is a getting Grace, Love is a spending Grace ; Faith lays up, Love lays out ; Faith lays up from Christ, Love lays out for Christ ; Faith receives all, Love returns all. *Ib. p. 13.*

Here's Work in a Christian's Life, here is much Work, here is hard Work, (Heaven-Work is hard Work) here's Work wherein a Man must be somewhat curious and exact : The whole Life of a Christian is like walking in a Journey ; nay, 'tis not a bare walking, but a striving ; 'tis not a bare walking, but a walking up the Hill, (for so your Way to Heaven lies ;) nay, 'tis a running ; nay, 'tis like the Running of a Race. *Funeral Sermon for Mr. Vines, Feb. 7. 1655. called, Enoch's Walk and Change, p. 5. By Tho. Jacomb.*

Love is the Golden Weight that hangs upon the gracious Soul, and makes every Wheel of it to move. *Ib. p. 7.*

In Fowls that go, the Leg is best ; in Fowls that fly, the Wing is best ; the Exercise of the
Part

Part makes the Difference: If you be idle, God will lose his Glory. *Ib. p. 17.*

Humility is all in all; 'tis a prime and choice Grace; 'tis the Crown, the Ornament, the Varnish of every Grace; 'tis what makes every Grace to thrive; nothing brings in so much Joy as Humility; for God loves to lay his Wines in the lowest Cellars. *Ib. p. 25.*

Are you weak? Faith will reach you a Staff, and that is God himself, upon whom the sinking Soul may stay himself. Are you scorched with Heat in your walking? Faith will fetch cooling Vertue from the Fountain *Christ* to refresh you. Do you want Necessaries for your Journey in your Wilderness-Way? Faith will go to *Christ* and fetch Food, Raiment, Counsel, Gold, &c. Are you troubled because you are alone? Faith will bring *Christ*, and the Promises to bear you Company. Admirable is the Use of Faith in a Christian's Journey! Make Faith your *Vade Mecum*, and all is well. *Ib. p. 28.*

Where does the Spirit call Faith, Repentance and Obedience, Conditions of Life and Salvation? See *Shadows flying away, against Mr. Gataker*, by J. Saltmarsh, 1646. p. 8.

Faith is of all Spiritual Increasings in us the most gloriously working towards *Christ*; Faith goes out, and Faith depends, and Faith lives in *Christ*, and Faith brings down *Christ*, and Faith opens the Riches, and Faith believes home
all

all Strength, Comfort, Glory, Peace, Promises.
Ib. p. 9.

The thankful receiving of Holy Reprehension, is a noble, tho' bloodless Martyrdom.
Jenkyns before the Rump, 1656. p. 40.

God sets and keeps up the Pole of Civil Dominion, that the weak Hopbine of the Church may be sustain'd. *Ib. p. 32.*

It is very good Manners to stay and knock again, tho' we have knocked thrice at a great Man's Conscience. *Ib. p. 41.*

Could we see a Spirit of Prayer poured down amongst us, I would not question but that God would open the Bottles of his Mercy, and rain down upon us a Blessing in Abundance.
Sclater's Sermon, Octob. 13. 1658. p. 60.

Give the Lord no Rest, till he give unto you an Answer of Peace. *Ib. p. 64.*

Had the Debt of Sin been taken off, and the Decree rescinded, that Pursivant of Death would not go on daily to arrest Believers at God's Suit. *A Sermon at the Funeral of John Lamot Esq; July 24. 1655. call'd, Abraham's Interrment, &c. p. 8. by Fulk Bellers.*

This leads me to the manner in which *Abraham* shall be gathered to his Fathers, which is the Elixir of the Promise. *Ib. p. 10.*

Make it thy Business every Day to drag thy Corruptions to the Cross of Jesus Christ, never leaving them till thou hast fasten'd them there, and gotten them crucify'd, even thy beloved Sins:

Q

Die

Die daily unto the World, *Get into Christ. Ib. p. 16.*

When the Soul finds Corruption in itself, it sets to the Rock Jesus Christ, and there repenting and believing, yea, by the highest Actings of Faith, endeavouring to knock off its *Beak*, its individuate Desires unto the World. A Saint becomes clad with the Sun of Righteousness, and presently the Moon is under his Feet ; which makes him use the World as tho' he used it not. A renewed old Man is a renewed Eagle, enabled to mount in Duties with Wings as Eagles. *Ib. p. 21.*

If you please, I shall more punctually anatomize the Text into its several Members ; for tho' sometimes a single View of every Particle in a Scripture, may seem a mangling the Meat, and crumbling the Bread ; yet when every Word affords a distinct material Observation, it is a careful cutting of the Meat, and breaking of the Bread ; so as it may be better eat, and more easily digested. *Nath. Hardy's Sermon before the City of London, at their Yearly Feast, in S. Paul's, May 27. 1658. p. 2.*

Conceive then the Text as a River parting itself into six smooth and soft Streams, or like a Tree spreading itself into six chosen flourishing Branches. *Id. Ib.*

I shall, with all convenient Speed, climb up these Branches, staying upon some, and only touching upon others, pass thro' these Streams, sometimes bowing down my Knees, sometimes lap-

lapping with my Tongue, that I may make the more haste. *Ib. p. 3.*

If by multiplying the Streams and Branches, my Stay shall be a little longer than ordinary, I before-hand beg your Pardon and Patience, withall intreating the Holy Spirit to sharpen your Appetites, that you may eat of this pleasant Fruit which grows upon these Branches, and drink of the Waters of Life which flow from these Streams; and having your Souls refreshed, I shall then dismiss you to that Love-Feast which is prepared for your Bodies. *Id. Ib.*

If *England* be an *Eden*, the Garden of God, *London* is the Tree of Life in that Garden; if *England* be a Ring of Gold, *London* is the Diamond in that Ring: Finally, if *England* be a beautiful Body, *London* is the Eye of that Body, or rather the Apple of that Eye. *Ib. p. 28.*

God will break the Box of a godly Minister's Body, that so the fragrant Perfumes of his Ointment, his Graces and Faith may breath out, when the Box is broken. *Jenkyns's Sermon at the Funeral of Dr. Lazarus Seaman, p. 34.*

Service is that which makes us live when we are dead, and makes the Places where we lived like the Civet-Box, when the Civet is taken out of it to savour of our holy Endeavours, when we ourselves are gone from and out of them. *Ib. p. 44.*

The Mantle of his sweet Memorial is so richly perfumed, that it must a little, but a little while perfume the Pulpit where now I stand. *Ib. p. 50.* God

God hath from all Eternity determin'd a particular Number to Eternal Life, and this Election is absolute. From whence it follows, that those that are not by God in that Act of absolute Election appointed to Life, they are reprobated, designed for Destruction; which Decree is absolute, made by Sovereign Will, but executed in Justice. *Ep. Ded. to Ed. Bagshaw's two Sermons concerning God's Decrees, 1659.*

God hath prepared even some for everlasting Destruction, whilst he has Compassion on others, and that merely to manifest his own Glory. *Ib. p. 14.*

There are some, and that a definite and limited Number, which are by God from all Eternity ordained unto Everlasting Life or Salvation; and the Reason why one Man believes and embraces the Means of Salvation, and another does not, is finally to be resolved into God's eternal Election of the one, and Reprobation of the other. *Second Sermon, p. 2.*

If your Honours will lap up the Prelates in the Searcloth of their own Surplices, and entomb them in the Tabernacle of the Service-Book, embalmed with the strange Ointment of their own Ceremonies, and bury them under the Oak that is in Oblivion, as *Jacob* did the Idols of his Family, then the Fear of you shall be upon all your Enemies, and the Child that is to come shall bless God for you. *Anatomy of the Common-Prayer Book, p. 63.*

F I N I S.